

THE
SONG OF THE
BELOVED,

Concerning his

Vineyard. upon Isaia. 5.

Modulated, and applied, to move
men to know and embrace that, which be-
longeth to their peace, in this
their time.

By John Carpenter of Norleigh in Devon.

Iere. 2. 21.

*I planted thee a noble Vine, and wholly a right seed;
How art thou turned then into a bitter, vnfruit-
full, and strange Grape?*



LONDON
Printed by Thomas Creede. 1599.

C 1141.70.5*

✓ Harvard College Library

Treat Fund

April 12, 1939

THOMAS

Address

Name

NO 1001

8221 North Cicero 1938



TO THE RIGHT

Worshipfull Sir Iohn Stawell

Knight, in the Countie of Som-

mersed, the grace and bles-

sing of God, with all prospe-

ritie, in Iesu Christ

our Lord.



He Jewes beeing
captined in *Babilō*
(Right worship-
full Sir) were not
a little sorrow-
full; not onely
for their miserable
thraldome of body: but also for this,
that they could not then, and there
exercise themselves in the right ser-
vice of the true God, as they might
sometimes freely haue done in the
Citie of *Ierusalem* and land of *Iudah*:

A 3

there-

The Epistle

therefore, when the Babilonians (in their merrie moode) required them to sing one of the Songs of Zion: they in their heauinesse answered them: *How shall we sing the Lords Song in a strange land?* howloeuver it was delightfome to the Babilonians, now triumphing ouer those Jewes, to heare them to sing one of the Songs of Zion: it was (doubtlesse) no lesse wofull to the Jewes, to sing the Lords Song, then and there among such as scorned and cōtemned both them and their holy religion: then it was sometimes loathsome vnto those Jewes, to heare the holy Prophets to sing and modulate such diuine Canticles and Songs at home in their owne land. But thus did the Lord deale with the in his ypright iudgements, that for as much as they neither loued, nor delighted in, but altogether loathed and diddained, both the Lords messengers and their

Dedicatorie.

their holy Songs & diuine Sermons;
euen then, when they had a time of
grace and peace, with fit opportuni-
tie to heare & sing the same to their
owne solace and the glorie of their
God: and therein resembled them
that would not dance vnto them
that piped, and proued like the bar-
ren and ungratefull vineyard: here-
fore a time & place were to be taken
wherein they being miserably cap-
tiued, were thralls vnto such, as did
(in the like sort) both disdain them;
and deride those holy Songs and so-
laces in the which their soules shuld
take the greatest delight and com-
modity: mightier had they the like peace
and opportunity to vse and exercise
that which they had both neglected
and grossly abused in the due time
wherein as their vprthankfuldesse
was deciphered towards the Lord
God after his manifold benefices on
them bestowed: so his iudgements

The Epistle

laid on them for the same, were likewise expressed and made knowne. The Lords Prophets foreseeing such things to ensue on that vnrhaskfull people, did not omit, nor forbear, to foreshew them thereof, and the same by many Arguments to approve, wishing and admonishing them to accept gratefully, and to receive reuerently the graces of Gods spirit offered them, the which would bee for their good; and that the neglect thereof, would surely bring vpon them intollerable troubles & woes both of body and mind; the which gentle admonition, when the Prophets perceived, how lightly the Iewes did regard & loosely obserue, it grieved them not a little; howsoever those hard hearted Iewes could not bee moued to lament for themselves, vntill their dayes of sorrowes came. Hereat *Jeremy* wept bitterly for them, whereof also bee made a

Booke

Dedicatorie.

ooke of mournfull Songs, entituled
his Lamentations. And this *Isaiah* the Pro-
phet perceiving (being now moued by
the spirit of God in the anguish of his
afflicted mind) did not onely reproofe
& threaten the in his ordinarie Sermons;
highly wofull that they so little regarded
their owne health; but also composed a
certaine mournfull Song, which he en-
titled; *The Song of his Beloved, touching
his Pinesyard*. In the which he depainted
and set forth before them, their horrible
ingratitude toward their God, whom
they had moued to sigh and complaine
therof, and propounded their future
miseries. And surely as these Songs were
composed and sung vnto them for testi-
monies against them; and to admonish
them: so also were they both written &
preserued in the holy Register for ex-
amples vnto vs, on whom the ends of
the world are come; to teach, instruct,
and warne vs, not onely to accept, em-
brace, and highly regard the Songs of
the Lord and his diuine religion in this

The Epistle

our owne land and time : but also, to
yeeld vnto him the sweete and timely
fruites of the same : lest (peraduenture)
being lustily deprived both of this bene-
fit, & of al meeke opportunities towards
the recovery of this doft treasure, we
shall not only desire to see one day of
the Sonnes of man, and shall not see it,
thirst after that which we neglected &
not haue it, and long for that which we
boasted and not obtained it: but also full
sorrowfully lament the losse of our hap-
pynesse, and the sense of our miserable
condition with those wretched betwixt
31 All these things (Right worshipfull
Sir) when I had deeply waighed, and
well compared both vnto our natures, & to the
people and condition of the same, with
that state & condition of the Jews (being
yet a house in their owne land, then when
the Prophet *Isaiah* was, moued to sing
this libaile Song) I was also moued
that my meditation, to renew & modu-
late the same, though thus simply, yet
(as I presume) in right concord & har-
mony,

Dedicatorie.

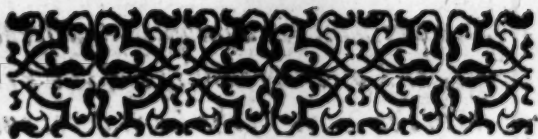
mony, for the sole instruction, & ad-
miration of my brethren & countryme,
and to publish it under this Title: *The*
Song of the Belshazzar. And this being
thus composed and medulated, I have
thought it good to dedicate & commend
it chiefly to your Worship, thereby to ex-
press my willingness, not only to bene-
fit others (though not with silver and
gold, yet with such as I have) but also
my desire to your same sparkle of my
thankful mind towards you, whose
indirect good will brings & right friend-
ly courtesies extended towards me &
mine, as I gladly acknowledge & keep
in grateful memory so would I with all
my heart endeavour to requite to my pow-
er. And thus I leave you, & therefore take
this poore present & to esteem it same
according to my good meaning, but
chiefly after the goodnes of the thing it
self, being (indeed) the Lords Song, and
therefore worthy to be so entitled: & the
which being weyed in equal ballance, is
rightly preferred aboue silver & gold:
and is no lesse comfortable to them that

The Epistle Dedicatorie.

are sorie for the affliction of *Ioseph*, and
loue the Lord *Iesus*: and therefore
nothing doubt, but that as your Wor-
ship hath vitered your louing affection
to the Lord and his truth, by hearing
of his word preached, by reading of the
Scriptures, by perusing the godly la-
bours of the best learned, and by the
friendly entertaining and defence of his
Ministers, with other Christian ver-
tues: so ye will gladly accept, embrace
and defend the truth of this excellen-
Solace of the glory of God, the comfort
of the Saints, and the right good seruice
of her royal Maiestie, in that high func-
tion wherein ye are now placed. And
thus I commend your Worship, with
my good Lady, to the Lord God: who
euer blesse you and your familie, and
giue you all prosperitie in Christ *Iesu*

*Your Worship ready to be used
in the Lord.*

John Carpenter.



The Preface

to the Reader.



THE Lord God, seeing that the house of Israel, and the men of Iudah, (the which he had chosen, blessed, and beautified before all the nations of the earth), notwithstanding all his benefits poured forth on them, would neither feare and serue him according to his word, nor yeeld vnto his goodnesse the pleasant fruites of Godlinesse: but rather, as Children most ingratefull towards their most louing and deare father, rebelled against the Lord their God, and angered him with their monstrous and manifold abominations: neither by the exhortations,

The Preface

tions, reprehensions, admonitions, threatenings, and often preachings of the Prophets in the Name of the Lord, they could be moued to repent and turne to the Lord: but rather continued wallowing in their sinnes without repentance, to the high displeasure of God, and their owne horrible destruction: he now at the length putteth a Parable in the mouth of his Prophet Iſayah, which concerneth the whole matter, and sendeth him therewith to those without thankfull children. Agayne, the Prophet moued by the Spirit of God, considering how little he had preuailed after all his long preachings, propheties and labours employed and bestowed on them: and how little they esteemed his plaine words and ordinarie dealing among them, he endeuoureth another way then before he accustomed, and useth another kind of stile and veine of speaking. And therefore he sayth, that he will now not prophesie, or preach, or speake, as he was wont to do vnto them: but sing a Song namely,

to the Reader.

namely, the Song of his Beloued concerning his Vineyard. The which being done, he expoundeth and applieth to the state and condition of the people of Israel and Iudah, to whom he had proposed the Parable, and of whome he had sung the Song. And by this, he would (if it were possible) moue and stirre vp them, who, as yet, would not be moued by any other wayes or meanes. Now, hauing taken in hand to modulate this sweete Solace of the Prophet, I meane, the Song of the Beloued concerning his Vineyard, I haue thought good, not only to expound, but also to apply the same, observing therein (as neere as I could) the methode and order of the singer thereof: and therefore I haue made thereof three generall parts, viz.

The diuision of the matter into three parts,

1. A Proeme, or a preparation to a Song or Parable.
2. The Song or Parable it selfe, with the exposition thereof.
3. The

The Preface

3. The Application of the same for instruction and admonition, to this people and time.

The first
part hath
five circum-
stances, or
branches.

The first part is made of these words of the Prophet, *Isay. 5. vers. 1.* Now will I sing vnto my Beloued, a Song of my Beloued, concerning his Vineyard. And this part yeeldeth to our consideration these six things: viz.

1. The person of the Prophet, being the Actor, whereof there is made one Chapter. Chap. 1.
2. The manner of his dealing with the people, which is in a Song, as Chap. 2.
3. The kinde and nature of his Song, which is a Canticle and Parable: as, Chap. 3.
4. The person, to whom he consecrateth the Song: which is, to his Beloued, as, Chap. 4.
5. The Title of the Song, which is, Of his Beloued concerning his Vineyard, as, Chap. 5.

to the Reader.

The second part is made of the words immediately following: viz. My Beloved had a Vineyard in a very fruitfull hill, &c. unto the end of the sixth verse, and yeeldeth these sixe things to be considered: viz.

The second part hath 6. branches.

1. The great loue and mercie of God towards the people of *Israel* and *Indah*, and thereof are made eight Chapters, as 1. 2. 3. 4. 5. 6. 7. 8.

2. The Lords expectation of their fruitfulness in good works, and thereof are made two Chapters, as in Chap. 9. and 10.

3. The horrible ingratitude of the people of *Israel* and *Indah*; yeelding the vnpleasant fruits of wickednesse and sinne, as in Chap. 11. and 12.

4. The Lords appellation to their owne guiltie consciences: and his request of iudgement of themselves in the case, as in Chap. 13.

5. The Lords complaint against them, with his reproofe of them for their vnkindnesse, as in Chap. 14.

6. The Lords iust sentence of condem-

* a

nation

The Preface :

nation and terrible commination of
the execution of the same against
them : and hereof are made foure
Chapters, as in Chap. 15. 16. 17. 18.

The third
part is an
application
of the mat-
ter, as ver. 7.

The third part hath two Chapters,
and is made not only of the example of
this Prophet, who hath applied this Pa-
rable to the people of his time, as ver. 7.
but also of the example of Christ Iesus in
the Gospell, whom also his Apostles, Pe-
ter, Paul, Iude, Iames, and other his
Ministers, haue imitated, vsing to make
such like Parables and Similitudes, perpe-
tuall instructions, and admonitions, by
a sound application of them to the poste-
rities, especially to the people in their
times. So in those two last Chapters,
haue I (in the feare of God) applyed the
present Song or Parable (for an instruc-
tion and admonition) to this our time
and Nation, and that the soouer, lea-
whiles we be busied in gazing on the
state and condition of others, we either
forget or neglect our owne. Neither

to the Reader.

may we thinke, but that both this and o-
 ther such Songs and Parables in the law,
 in the Prophets, in the Psalmes, and in
 the Gospell, may be worthely made appli-
 catorie, not only to them to whome they
 were then proposed: but also to all others
 in the posteritie, who are drenched in the
 same or like sinnes; the which in those
 Songs and Parables were reprov'd, and
 that both the one and the other, are kept
 in the holy Register, and layd downe
 (as Paul sayth) for examples unto vs,
 who thereby be warned also to take heed,
 that we neither contemne nor abuse the
 love and mercies of God, nor prove un-
 kind towards his goodnesse, after all his
 large bounties powred forth on vs: but
 that (as we are most bounden) we yeeld
 him the pleasant fruites of gratitude,
 and holy workes, the which he requireth
 and expecteth: lest we be both worthelie
 reprov'd, and rightlie recompenced with
 such greivous plagues, as our sinnes do
 justly deserve, and the which the Lord

Henry Spelman

The Preface.

hath yet in his mercy withholden from
us, most willing by his so long-suffering,
wee should bee drawne to repentance.
The Lord God graunt, that we may yet
now at length be perswaded (by the mo-
tion of his holy Spirit in our hearts, and
the sound of his word in our eares) to be-
leeue, that this is written and reserved
for our learning also, and not for the
Iewes onely: and that we may thereby
the sooner consider of our present state
and condition, and learne to be wise by
the consideration of the hard-haps of o-
thers, rather then to be schooled by Ex-
perience, the mistresse of fooles: which
hath caused many a wretched wight to
sing the Song of had I wist: when else
they might haue modulated the Lords
holy Song in their owne land in peace,
to their exceeding ioy, and best solace.
Moreouer, albeit that the wise man
needeth not to haue line upon line, and
lesson upon lesson, here a little, and there
a little, (as these foolish Iewes needed

to the Reader.

from
ring,
nce.
y yet
e mo-
, and
to be-
erued
r the
ereby
state
se by
of a-
Ex-
which
ht to
n-else
erds
peace,
place,
man
and
there
ended
to

I haue, whome therefore the Prophet
Isayah reproveth, and vnto them, all
was little enough): yet because the Rea-
ders for the most part, unwilling to be
wearied with large discourses, like bet-
ter of brieue lines, then of long lessons, I
haue for their sakes disposed the parts
into certaine particular Chapters, accor-
ding to the matters and circumstances of
the same, as ye may perceiue, being (in-
deed) most willing (after the example of
this Euangelicall Prophet) to vse that
way and meane, which might best pro-
cure Readers, and allure hearers, of
that which shall bring rest to
their Soules, and do them
most good.

More thine, then his owne,
in the Lord Iesu,
Ioh. Carpenter.

1001

[Faint, mostly illegible handwritten text in a cursive script, likely a historical document or manuscript.]

1001
-o-
2
terj
ill
at
e
e
he
he
ri
on
1
it
la
ne
m
ac

Isai. 5.

Now will I sing to my Beloued, a Song
of my Beloued, concerning his Vine-
yard.

A proeme,
or prepara-
tion to a
Song.

Vers. 1. **M**Y Beloued had a Vine-
yard in a very fruitfull
hill.

Vers. 2. And he hedged it, and
gathered out the stones of it: and
he planted it with the best vine: and
he built a Tower in the midst
hereof: and made a Wine-presse
therin: and he looked, that it should
bring forth grapes: but it brought
forth wilde grapes.

Vers. 3. Now therefore (O inha-
bitant of Hierusalem, and man of Ju-
dah) iudge (I pray you) betweene
me and my Vineyard.

Vers. 4. What could I haue done
more to my Vineyard, that I haue
not done to it? Why haue I looked
that

Isai. 5.
The Song
of my Beloued

that it should bring forth grapes
and it bringeth forth wilde grapes:

Vers. 5. And now, I will tell you
what I will do to my Vineyard:
I will take away the hedge thereof
and it shal be eaten vp: I wil breake
the wall thereof, and it shall be
trodden downe.

Vers. 6. And I will lay it waste:
it shall not be cut, nor digged: but
bryars and thornes shall grow vp.
I will also commaund the Cloudes
that they rayne no rayne ypon it.

The Appli-
cation of
the Song.

Vers. 7. And for the Vineyard, which is the
Lord of hosts, it is the house of Israel
and the man of Iudah, the plant of his
pleasure: of these he looked for iudge-
ment; and loe, Oppression for Injustice
and loe, a Crying.

Why should I have done
more to my Vineyard, that I have
done to it? Why have I looked
there?



The Song of the Beloued, Concerning his Vineyard.

The first part.

Isa. 5. ver. 1.

*Now will I sing to my Beloued, the Song
of my Beloued, concerning his
Vineyard.*

The first Chapter.

*Of the Prophet, being the Actor, or
Singer of the Song.*



His part containeth a
Proeme, wherein the
Prophet *Isayah* maketh
preparation to sing the
Song of his Beloued.
But before that we speake
thereof,
B

2 The Song of the Beloued

thereof, or of the Song, it is meete that wee consider of the Prophet himselfe, and so commence and begin our Orati- on with him, who here setteth forth him- selfe as the Actor or singer of the Song: for speaking of himselfe, he sayth, *I will sing.*

The kinred
and name
of the Pro-
phet.

Amos.

Amos.

This is that very Prophet, after whom the whole booke of this prophesie is entituled, namely, *Isayah* the sonne of *Amos*, *Isay. I. I.* howbeit, not of that *Amos* which is named and numbred among the twelue lesser Prophets: but of him who was the brother of *Amasiah* or *Azariah* the King of *Iudah*: for in this, as the best learned in the Church do con- sent, so is there no small difference in the name: for the Prophets name beginneth with the hebrew *Y*, as *Yamos*: but the father of *Isayah* his name beginneth with *A*, and endeth with *z*, as *Amotz*. By this it appea- reth, that *Isayah* was of the Royall blood of *Iudah*, the which by this his function, hee rather beawtified, then distained. With this well agreeth the name of this Prophet, for *Isayah* is a most sweete and delectable voice, and noteth health.

good

good newes & gladnes, and it is as much to say, as *Isthay-iah*, that is, *the health, or saluation of the Lord*. And seeing the holy Ghost hath exhibited vnto vs this Prophecie vnder that delectable title, let vs (as soone as we either heare or reade the same) promise to our selues some ioyfull, wholsome, and happie thing therein to come from the Lord. Neither shall we be therein deceiued, if wee deceiue not our selues through our owne infidelitie and fleshly lusts, as those commonly do which receiue the graces of Gods spirit in vayne.

2. What the calling and office of *Isayah* was, it playnely appeareth in the next Chapter of his Prophecie (the which Chapter after the iudgement of the best, should be in order the first) for therein is conteyned his calling, and the beginning of his Prophecies, where hee sayeth, verse I. *I sawe the Lorde sitting upon an high Throane*. And there hee sayeth, that hee heard the Lorde to say, *Whom shall I send? and who shall go for vs?* *Isayah* answered (after that his lips were touched, his iniquitie taken away, and his

The calling and function of *Isayah*

4 The Song of the Beloued

sinnes purged) Here am I, send me: and he sayd, Go, and say vnto this people, ye shall heare, &c. Lo, here is the office of the Prophet, his calling, and authoritie. He is called by the Lord, and made his Embassador vnto his people, to declare vnto them his word and iudgements. Thus are they called, and are (indeede) the Prophets of the most high God, which are not instructed, taught and authorized by any humane arte, studie, industrie, or power of man: but furnished and inabled by the light and power of Gods spirit and sent forth to preach the holy mysteries of God, to reprove sinnes in the people, to threaten them with the iudgement of God, that be rebellious and obstinate and to preach remission of sinnes to the repentant. And this is a thing common to all the Prophets.

Isay calleth
his prophe-
cies visions.

3. Further, because it pleased the high God, to shew himselfe vnto this Prophet (according as his capacitie was made able to comprehend) and from thence gaue him in charge what to do (in like sort as Kings and Princes befores they send forth their Embassadors

matte

The first part.

5

and he matters of importance, do call them into
 ye shall their presence, and shew plainly, and de-
 of the iuer vnto them their will and commis-
 e. He sion) therefore *Isayah* calleth his prophe-
 is Em-ies *Visions*. By this also he would per-
 e vnto swade, that he hath brought nothing to
 hus are he people, but that which he had per-
 e Pro-fectly seene reuealed vnto him: yea, things
 ch are certaine and heauenly, and such as con-
 ized by tained the Maiestie of God and his peo-
 rie, of ple, which intimated these three things:
 nabled 1. First, that as his authoritie was of the
 spirit Lord of heauen: so ought they to whom
 myste he was sent, to reuerence and accept the
 ne peo same. 2. that therefore it behoued him-
 e peo selfe to walke therein honestly, wisely,
 gemen and worthely. 3. that hauing such a war-
 tinate ant, and behauing himselfe accordingly,
 s to the ant, and behauing himselfe accordingly,
 ommon he needed not to feare the sterne faces
 of men.

I

2

3

4. This Prophet beyond all others, *Isay* was an
 hath preached and testified most plainly Euangelical
 and significantly of the Conception, the Prophet.
 birth, the life, the death, the resurrection,
 the Assension, the rule, Dominion, Glo-
 rie, and perpetuities of our Lord Iesus
 Christ, and of that glad tidings of the re-
 mission

6 *The Song of the Beloued*

mission of sinnes, and eternall peace in the Sonne of God, and therefore he hath bin worthely called, not only a *Prophet*, but also an *Euangelist*, & an *Euangelical Prophet*.

The great
and long
labours of
the Prophet

5. The labours of the Prophet in and about these things appeare to be great, and also of long time he taught and instructed the people with all wisdom, constancie, humanitie, vehemencie, as the cause required: he feared not to reprove the corrupt manners, not only of the common people, but also of the Priests and Princes: to this end, that they might amend their liues, and not to perish in their vngodlinesse without warning.

Eccles. 12.

And hee amplifieth his Sermons with many exquisite and pithie words, according to that which *Salomon* noteth in the wise Preacher, and that they might not forget at any time the great mercies of God on them declared in his manifold benefits, he often useth these and such other like words in the Lords booke halfe: *I haue nourished and brought up children: I haue adopted them: I haue brought them out of Egypt: I haue borne them in my bosome: I haue given them*

The first part.

7

in the good land: I haue made them victors ouer
their enemies: I haue prescribed vnto them
the right Gods seruice. I haue formed them
for my selfe. I haue created them for my
Glory, &c.

6. And thus continued he busied in
this his charge, aboue threescore and
fower yeares, within the which time, suc-
ceeded fīue Kings in *Iudah*: as namely,
Vzziah, *Iotham*, *Ahaz*, *Hezekiah*, and
Manasses. In the historie of the which 5.
kings, we may easily vnderstand the state
and condition of the time and people:
and therein how comparable to this time
& people we may likewise consider. But
howsoeuer the people declared theselues
worthy such a benefit, it is certain that the
Lord expressed his loue towards them in
this, that he vouchsafed the presence
& painful ministry of so holy a Prophet.

7. But all this they nothing considered,
and therfore, as they contemned the mer-
cies of God; so contemned they his Pro-
phets: and notwithstanding all the trauels
of this Euangelicall Prophet, & his good-
nes towards the, they neuer gaue him his
right honor among them, but despised him,

The time
that Isayah
prophefied.

How the
people e-
steemed of
the Prophet
and his
words.

8 *The Song of the Beloued*

tooke him as a foole, and made him their iesting stocke, whereof he was moued to say, chap. 57. 4. *On whom haue ye iested? vpon whom haue ye gaped, and thrust out your tongues?* His words also they counted as fables, and of no credit: whereof he complained, Isa. 53. 1. *Who will beleene our report?* And (indeede) vnto this impietie were the people come in this time, notwithstanding those excellent meanes they had to be well taught and instructed by the Prophets. Thereof it is sayd, 2. Chro. 30. 10. that when King *Hezekiah* in this time sent forth his posts to call the people to the Lord, they would not beleene, but *laughed the messengers to scorne, and mocked them.* And indeede this is that the Prophets find, and this is the common reward that the Ministers of the Gospel receiue after their labours.

The reward
of the Pro-
phet after
his long la-
bours.

8. Moreouer, this Prophet findeth (besides that) a more heauie reward of those vnthankfull people: for after that he had sharply reprobued them for their pride, their couetousnes, their oppression, their crueltie, their drunkennesse, their whoredome, their idolatrie and vnthankfulnesse,

The first part.

9

their fulnesse; he was at the length accused
ed to and called by them, before King *Manas-*
d? up- ses, for an heretike and a seducer of the
your people: whereupon (notwithstanding he
ted as was of the Royall bloud, and neare vnto
com- the King) he could neither be liked of the
ur re- people for the hatred they beare his mi-
pietie nisterie; nor be tollerated of the King,
not- for that he had reprovued him for his ido-
eanes latrie: and therefore *Manasses* comman-
acted ded him to be cut asunder with a saw, that
sayd, he dyed.

9. Lo, this is the wages which this
painefull labourer receiued after his long
dayes worke of this vnkind people. Such
a thing is therefore worthely taught and
reprovued in the fable of the old dog, the
which said to him that beat him sorely,
Quam cito meritorum meorum oblitus, ita
in me sauius es? How cruell art thou to-
wards me, whose good deserts thou hast
forgotten? And well thereof sayd the
Greeke Poet:

O'uk' esti charis metópis then' euergéon,

That is,

Thankfulnesse for good deserts is rarely
found.

B 5

10 How-

The ingra-
titude of
the people
to them
that do
them good.

16 *The Song of the Beloued*

The Mini-
sters of God
ought not
to be dis-
couraged
by the hard
lots of their
fellow Mi-
nisters.

Isa. 57. 1. 2.

Dan. 12.

Heb. 6. 10.

1. Cor. 15. 58

10. Howbeit, all this should not dis-
courage them that be thus called and au-
thorized, neither should they thinke all
their trauailes in this bestowed in vaine,
no more then the like discouraged *Jeremy*,
Daniel, *Amos*, *Zachary*, *Hoseah*, and many
others: but rather with them, and with the
Apostles of Christ, they should be glad
(as their maister hath warned them) that
they are thought worthie this ministerie,
and to suffer those rebukes and persecuti-
ons for his sake. Neither shal they be ex-
tinguished, which are thus abandoned &
thrust out frō among men: but they shall
be sure to rest in peace, whē others broyle
in torments: and shal with *Daniel*, *Jeremy*,
and this holy and Euangelicall Prophet,
shine as the brightnesse of the firmament, and
as the starres for euer and euer: when their
persecutors shall perish, and weepe, and
wayle, and gnash with their teeth, in
vtter darkenesse, without comfort. For
God is not vnrighteous, that he should
forget our works and labours of loue,
which we haue shewed towards his name,
in that we haue ministred vnto the Saints,
and yet do minister: Therefore, perswa-
ding

not dis-ling that God is righteous, and will re-
and au-remember vs in goodnesse, and that those
nke all-our labours in him are not in vaine, let e-
a vaine-very one of vs(as the Apostle requesteth)
Jeremy, shew the same diligence to the full assu-
d many-ance of hope vnto the end, that we be
with the-not slothful, but followers of them, which
be glad-through faith and patience inherit the
(m) that-promises, committing the successe of
isterie-our labours and our selues, wholly to the
secuti-Lord.

CHAP. II.

2. *The manner of the dealing of the Pro-
phet with the people: viz.*

Now will I sing, verse. I.

HAuing spoken before of the person,
office, labours, and reward of the
Prophet, it is meete, that now we
consider the manner of his dealing with The Pro-
the people in this place, and in this phet confi-
time. Surely, the Prophet (as it well dered the
beseemed hym) had euer a due con- nature of
sideration both of the nature of the the people
and of the and of the
people time.

12 The Song of the Beloued

people to whome he spake, and of the time wherein he spake, and (according to the same) he behaued, vsed, and ordered himselfe in his ministerie. This, as we find, was likewise obserued of Christ Iesus himselfe, of *Dauid*, of the Apostles of our Lord, and the holy Martyrs, and fathers of the Church.

2. In the dealing of this Prophet we are to obserue these three things, viz.

1. the affection and mind of the Prophet

2. his veine, and stile in speaking.

3. the nature and kind of his Oration or Sermon. The first whereof is noted in

this particule, *Na*, or *Ana*, which signifieth

the motion of the mind: by the which

a man sheweth the desire of his heart to

wards his superiour, to perswade or in-

tercede, or encline him, to yeeld or harken

to his words: and is interpreted, *Now for-*

sooth, or *now I pray you*, or *earnestly beseech*

you. By this therefore, the Prophet ex-

presseth his able mind, and the submit-

tuensse of his heart, with the earnest de-

sire he had by all wayes and meanes to

allure and perswade the people. He now

behaueth himselfe, not as a man of the

Royall

I
The moti-
on of his
mind.

Quaso.
Nunc.

His humble
submission
and cour-
tesie

oyall bloud, not as a Prince, neither as
Pope, or as an high Prelate: but, as a
seruant to his Maister, as a subiect to his
Prince, as an inferiour man to his Superiour,
saying in all humilitie and reuerence,
I beseech you, I pray you, I earnestly intreate
you: Thus he assayed by gentlenesse,
courtesie, and humble desires, to get au-
dience, and to allure the people to accept
and embrace his words.

3. Neither thought he, it was meete
for him to deale otherwise with them in
his time, when men being fat and full
with prosperitie, were become more like
Tygars, Lyons, Bulls, Beares & Wolues,
then like Sheepe or Lambs: and there-
fore, as men that vse such coloured gar-
ments, words and gentle meanes, as ra-
ther allure them, then constraîne them to
become gentle: so was it the best way for
the Prophet to do and behaue himselfe
towards this people, that thereby (as
could be) he might allure and perswade
them with gentlenesse, which would in
no wise abide to digest sharp and rough
dealing. Now therefore *I beseech you with*
all courtesie, and gently pray you (my
maisters,

His discrete
dealing.

14 *The Song of the Beloued*

maisters, my Lords, my friends) that y
will vouchsafe to hearken vnto mee fo
your own good. The righteous man Noa
after the flood wished with all his heart

Gen 9.27.

that *the Lord would in this sort allure* I
phet to enter into the tabernacle of Shem
And thus *Paule* dealing with some of
that posteritie, I meane the *Gentiles*

Rom. 12.1.

sayth vnto them : *Now I beseech you bre-*
thren by the mercies of God, that yee giue
up your bodies a living sacrifice, holy, ac-
ceptable to God.

**A lesson for
the Mini-
sters of the
word.**

4. In this sort the Prophet teacheth
humilitie and gentlenes to the Ministers
of the word, who should be indeede (as
Christ hath taught them) rather *Servants*
to all, then *Lords of all*. Neither can the
Romane Byshop and other proud Pre-
lates, but blush and be ashamed (if they
were not too impudent) in that they
so much extoll themselues aboue their
brethren in proud titles and worldlie
promotions: yea, and deale with them
more like *Tyrants of the Heathen*, then
the *Ministers of the Gospell*. Surely such
persons do not nor shall allure the peo-
ple to godlinesse: but rather terrifie and
discourage

encourage them, * as the sonnes of Eli * 1.Sam.3.17
 and the people of God. They be such,
 neither enter into the kingdome of Luk.11.32.
 heauen themselues, nor suffer others
 at willingly would, to enter therein.
 at the Prophet, to the end he might ra-
 ther draw them to goodnes then discour-
 ge them, doth gently pray and beseech
 em, to giue him audience.

5. Next, the Prophets stile and veine ^{His veine}
 noted in this, where he sayth, *I will* ^{of speaking,}
 g. As if he sayd: Behold, I haue thus ^{he singeth.}
 long time prophesied, preached, and
 ad vnto you, and therein haue I de-
 clared the goodnes of God towards you,
 that hee looketh for at your hands: a-
 mine, your vnkindnesse towards him,
 and what will be the end thereof: I haue
 proued you, and threatned you, and cal-
 led and warned you: howbeit, ye be ne-
 ver the nearer to the amendment of your
 waies. Therefore, now I mind not to call
 you to an ordinary Sermon or Lecture, or
 in my accustomed maner of prophesying,
 but to a *Song*: for I wil now rather modu-
 late and sing (as a Poet) then speake (as
 a Prophet:) yea, I will be vnto you,

16 *The Song of the Beloued*

as a woer now, who by some louing dittie and sweete Song, will assaye to allure and get the heart and affection of my best beloued.

The cause that moued the Prophet to sing: First, to get hearers.

6. The cause that moued the Prophet to vse this veine, was partly to get him hearers: partly, to make them more attentiuē to his words: partly, that the things which he deliuered therein, should be the better remembred. For first, by this extending and lifting vp of the voice (beyond his accustomed manner) he drew the people to flock about him, as they do about them that sing in the streetes. Such a meane vsed he to get audience: for the longer he preached among them, the more loathsome he was vnto them: and might preach and teach long enough (as some of our Ministers do now in the Churches) without hearers. But he happily by this singing some audience before whome, he might deliuer his errand, who should be made witnesses both for him touching the discharge of his dutie, and for themselves and against themselves, touching their monstrous vnkindnesse to the Lord their God, howsoever

the

they iested at him, as whom they made their iesting song, & accounted his words but as the pleasant sound of him that was a cunning Singer: as they also esteemed of the Prophet *Ezechiel* and *Jeremy*, and *Ezech. 33. 32.* their words.

7. Howbeit, the Prophet was perswaded (for his part) that by this kind of dealing they would be the more attentue to his words, as to matters of great waight: for howsoever men vse songs and ditties now, and abuse this diuine exercise by their sensuall lusts, and howsoever they esteemed them then, yet in the old time they committed nothing to song, but the matters most noble, most waightie, and of the highest importance. As *Moses* composed in a song the remembrance of the wonderful deliuey of the people of *Israel* out of *Egypt*, when the Lord had brought them safe through the red Sea: the which song, *Moses*, *Aron*, *Miriam*, and others did sing, to the praise of God, and comfort of themselves. Afterward *Moses* composed another Song of the great blessings of God on the people: and of their great vnderstanding towards him, for the which he threatneth

2. To make them attentue:

Exod. 15.

Deut. 32. 1.

18 *The Song of the Beloved*

threatneth them with Gods future iudgements. These be matters of no small accompt. Such the Prophet handleth in this place, and many such haue we registred in the new Testament, as the

Luk. 1. 44. 68

& 2. 14. 29.

Apo. 5.

Song of the Angels, the Song of *Zacharie*, the Song of *Mary*, the Song of *Symeon*, the Song of the foure Beasts, of the 24. Elders, and the Creatures. In the hearing whereof, wee shoulde prepare our mindes to the consideration of high, strange, and great matters.

3. That the matter might be the better learned and remembred.

8. Thirdly, the Prophet composeth this matter in a Song, to this end, that it might be the sooner learned of euery one, be ruminated in euery mans mouth, and so be had and kept in mind: for there is not any thing sooner learned, nor more spoken of, nor better remembred, then that whereof men make their Songs, and vse dayly to modulate for their solace and recreation of mind. And therefore they of yore vsed to compose in such songs the worthie acts, employtes, and vertues of noble and famous Princes and personages, that thereby their worthie deeds

and excellent vertues might be knowne,
spoken of, and remembred through many
generations. And what things ought
more to be learned, spoken of, and re-
membred, then the most noble acts and
works of the Lord of Hosts? Of this sin-
geth Hezekiah: O Lord, to all those that
shall live hereafter, to all men shall it be
knowne. The father telleth his children of
thy faithfulness. And we will sing my Songs
in the house of the Lord, all the dayes of
our life. And thus singeth the Psalmist,
I will make thy Name to be remembred
through all generations: therefore shall the
people give thanks unto thee world without
end.

Isa. 38. 16.

18.

19.

20.

Psal. 45. 17.

Moreouer, as the mercies of God,
and his noble works, are by such meanes
set forth, knowne, and remembred:
so also, the unkindnesse of men towards
his goodnes, shall not be couched, con-
cealed and buried, but be called into
remembrance against them that will not
repent. As that whereof Moses made a
song. Frowardly haue they done against him
their vices, not beeing his owne children;
a wicked and frowarde generation.

Deut. 32. 5.

Iſa. 36. 8.

20 *The Song of the Beloued*

And this the Lord commanded *Iſayah* to note with an yron pen, to be remembered for euer.

4. The nature of the Oration: a Parable.

9. Finally, as the Prophet changeth his accustomed veine, so also altereth he his ordinarie dealing with them, as touching the nature and kind of his Oration. For whereas he was wont to speake vnto the people in simple words & plaine termes now he is forced to take vp a *Parable* for the *Song* is a *Parable*. But of this, also of the causes that moued him there vnto, it shall be spoken (and God will in the next Chapter.

10 But by the premised, we may well gather in what sort the Prophet applyed himselfe to the people, and the time neither omitted *Ieremy*, *Ezechiel*, and other Prophets the same. *Paul* also (among the Apostles) made himselfe a lewe to the Iewes, and as a Gentile to the Gentiles, to winne both. All this notwithstanding, the people behaued themselves both to the one and to the other, much like them, vnto whom it was said by Christ in the behalfe of all painefull Apostles and Ministers: *We haue*

piped to you, and ye haue not daunced : we
 haue mourned to you, and ye haue not wept.
 And some such there be in this time,
 which pipe, which sing, which lament
 and weepe, to allure the people to re-
 pentance : but all cannot preuaile to
 moue the affection of the stiffe-necked
 and hard-hearted people, who, whe-
 ther we will or no, will wallow in their
 abominations, and dye in their sinnes.

CHAP. III.

Of the kind of the Song : and what the
 Song is. He sayth, *I wil sing a Song.*
verse 1.

AS we haue considered the manner
 of the Prophets dealing with the
 people : so now we will obserue the
 kind of the Song which the Prophet sin-
 geth, and what the Song is.

The Hebrewes haue diuers kinds of The He-
 Songs, whereof some they call *Tehilloth* : brewes had
 that is, *Prayses and laudes*. And this kind diuers kinds
 is made of that word, which signifieth of songs,
Halal.

22 The Song of the Beloued

the exaltation of the voice, in extolling, in lawding, in glorifying either the worthie person, or his noble action.

Mismor. Some they call *Mismorim*, that is, *Psalmes*, *verses*, and artificiall *Metres*,

Quasi ex iather & quibusdam longis vocibus. which hold in number and feete. Some they call *Scherim*, that is, *Canticles* or *Balades*, in the which are respected rather the voyce and words of the singer and matter, then any artificiall composition of syllables, and is made of a word,

Schir.

* *Schor.* which signifieth * *to intend or extend the voice*, and by translation, to sing or descant.

Munster. 2. Of this sort, *Rabi Ioseph* numbrellth
in Cant. 1. v^p ten Songs, wherewith (as he sayth)

I first of the which *Adam* sang on the Sabbath day, when his debt was remitted,

2 and it is the 92. *Psalme*. The second, *Moses* did sing with the children of *Israel*, at what time they had passed on dry foote through the red Sea, *Exod.*

3 15. 1. The third sang the *Israelites*, when the water was giuen vnto them.

The

The first part.

23

The fourth sang *Moses*, when he sayd,
Heare yee heauens, &c. The fift *Iosuah*
 sang, when in his warre the Sunne stood
 still against *Gabaon*. The sixt sang *Barak*
 and *Deborah*, when *Sissera* was de-
 liuered into the hand of *Israell*. The
 seauenth, *Hanna* the mother of *Samu-*
el did sing. The eight modulated *Da-*
uid of all those great signes and won-
 ders which the Lorde wrought with
 him. The ninth was that which *Salomon*
 the King did sing. The tenth is
 that which the children of the transmi-
 gration shall sing, when they shall be
 deliuered from their captiuitie. This
 proueth hee out of *Isayah*, not for vs
 Christians, but for his countrie men the
Iewes.

4

5

6

7

8

9

10

Howbeit, among all these he maketh
 no mention of this memorable Song The kind of
 of *Isayah* the Prophet against the *Iewes*, the Song.
 the which neuerthelesse is reserued in *Schir-ha-*
 the holy Register for vs Christians, and *scrim*.
 is of that kinde which *Salomon* compo-
 sed, entituled, *The Song of Songs*, as may Cant. 1.
 be gathered, not only by the title there-

24 *The Song of the Beloued*

of, but also by that word which the Prophet vseth, when hee sayth, *I will sing.*

3. And (indeede) as this Song soundeth much like a *Loue Song*, and seemeth to allude to the fashion of Louers, who are wont to allure one another with pleasant and sweete Songs and Ditties, so seemeth it to be of the like note and musick which *Solomon* modulated in the like kind of Song, wherein he setteth foorth the spirituall loue and sweete communication betweene Christ and his Church. But yet, when we consider the end of this Song, we can scarcely discern betweene it, and our *mournefull Song*, for the beginning thereof is not so *Comicall*, but the end is also as *Tragicall*, for though he began to sing of loue and benefites, yet he endeth his Song with anger and displeasure. He began thus: *My beloued had a Vineyard in a plentifull hill, the which he hedged, planted, and beautified, and this is gladsome: but he endeth thus: The Vineyard is ingratefull, therefore my beloued is angrie with it, he is not minded to do*

The Song
hath both
pleasure
and sorow.

any more good, but rather he will spoyle
and waste it: and this is wofull. Such a
kind of Song singeth the Prophet.
4. Moreover, as we haue obserued the Song
of the Sog, so let vs note what is met
in the Song. The Prophets by a Song,
do sometimes vnderstand a Parable: as
this Prophet saith. *In that day this Song
shall be sung in the land of Iudah: Isa. 26. 1.*
that is, they shall vse or applie this Para-
ble. Againe: *Sing of the Vineyard of New-*
Vine: Isay. 27. 2. that is, propose a Para-
ble of the Vineyard. So (indeed) the Song
which the Prophet singeth heere, of the
ingratefull Vineyard, is a Parable, and
of that kind which Christ often vsed in
the Gospell. But the Iewes vnder this
word, vsed to comprehend all kinde of
Simboles, Riddles, Prouerbes, Adages,
Apothegmes, Allegories, Misteries, and
all obscure and darke sentences whatsoe-
uer, the which had in them something
more hidden and conceited, then could
plainly be vnderstood of euerie one that
either heard or read the same: And so
meaneth the Euangelist, when hee saith, *Luk. 8. 10.*
that Christ spake to the people in Parables:

The Song
is a Parable

What the
Iewes vn-
derstand
by a Para-
ble.

that is, he spake in an hard, darke, and mystical saying, far beyond their vnderstanding. And it is certain, that the Prophet in this place maketh such an obscure and darke oration vnto them, as that they to whom he proposed it, could not by any way by vnderstand the pith and substance of the matter therein contained, no more then the *Iewes* vnderstood the meaning of Christ, when he spake in parables vnto them. This is a Similitude taken from the Truth, of the which there be right many in the diuine Scriptures, and the which neuerthelesse without an expositour to giue the sence of them, are as words spoken in a strange tongue, and sealed vp from them to whom they be spoken.

What a
parable is.

5. If ye demaund, what moued the Lord to speake by the Prophet *Isayah* in this sort, vnto the people of *Israell*? I answered euen that which moued Christ in the Gospell to speake in parables to the *Iewes*. And we find not, that Christ spake to the *Iewes* in parables, but in simple & plaine words vntill they began to sclander, deride, and contemne both him, and his doctrine and works: but after that time, he spake as in a strange

Why the
Prophet
speaketh in
a parable.

ange language vnto them, and that for
 these three causes : first, because they lo-
 ed and contemned the plaine teaching, The first
 pleased the Lord to shut them vp in vn- cause that
 liefe, and deprive them of the benefit moued
 ereof. For when this question was pro- Christ to
 posed to Christ by his disciples: *Why spea- speake in*
st thou to them in Parables? he answered parables.
 and said vnto the, *Because it is given to you Mat. 13. 10.*
 ly) to know the secrets of the kingdome of
 auen: but vnto them it is not given: tea-
 ing vs, that the knowledge of the diuine
 ysteries apperteineth not to all men, but
 ly to such, as it shall please God to giue
 that is, to the disciples of Christ: and that
 th in Christ is the only key of all pa-
 bles and darke sentences of the holy
 riptures: to him that wanteth faith,
 whatsoever is spoken is as a riddle or pa-
 ble: and so spake Christ to the wicked
 and reprobate *Jewes* in *Parables*.

6. S. Paul after a sort expoundeth
 his sentence of Christ, shewing that a
 strange tongue or Parable is an euident
 signe of Gods vengeance and curse to- 1. Cor. 14.
 wards the wicked, which haue contemned 21. 22.
 the plaine doctrine and truth of his word.

Tongues,

28 The Song of the Beloued

Strange
Tongues
are as Para-
bles to the
that be-
leeue not,

Tongues, saith he, are for a signe not to them that do beleue, but to them that beleeue not. And so must we vnderstand the words of Christ to his Disciples, *To you* saith he, (which are beleeuers, and are led by the spirit of God) it is giuen to know the Mysteries of the Kingdome of heauen: but vnto them which are without (that is which haue no faith whereby to attain to the pith and substance, but do stay in the bare barke, and letter of the word) *speake I in Parables?*

Againe, it is said, that without Parables he spake nothing vnto the Iewes. Marke. 4. 34. but vnto his Disciples (which beleeued in him) he expounded all things.

They that
contemne
plain words
shall be fed
with darke
Riddles.

7. The Lord proceedeth both in confirming and amplifying of the cause. *Mat 13. 13. Therefore I speake vnto them in Parables, because they seeing, do not see, and hearing, they heare not, neither vnderstand. And why? For this peoples heart is waxen fat, and their eares are dull of hearing, and with their eyes they haue wincked, lest they should see with their eyes, and heare with their eares, and should returne that I should heale them.* As if hee said: They haue

ne not
that be
and th
To yo
d are le
to know
heauen
that is
attaine
stay in
word)
arable
rke. 4
belee
gs.
n con
cause
o them
ot see
under
art is
f hea
acked
beare
hat I
they
haue

ue euen thrust away from themselues
y graces, and haue made themselues vn-
orthie the knowledge of my waies and
erlasting life. When they might haue
heard, they would not heare: when they
might haue seene, they wou'd not see:
when they might haue vnderstood, they
would not vnderstand: when I called,
they refused: when I stretched forth my
hand, they did not regard, but contemned
my counsells, and set my corrections at
nought: therefore, when they will, they
shall not: yea, because they would not vse
their hearing, their seeing, their vnder-
standing to their owne good, when they
had it, euen that shal be taken from them
again. For vnto him that hath, it shall be
giuen, and he shall haue abundance: but from
them, that shall be taken away, which they
haue. Therefore, I speake vnto them in
darke and mysticall sayings. To this pur-
pose serueth also that Prophecie of *Isaiah*.
In hearing, ye shal heare, and shall not under- *Isay. 6. 9. 10.*
stand: and seeing, ye shall see, and not per-
ceiue, &c.

8. And to note, that this kind of dea- When the
ling with those rebellious and stubborne plain prea-
children, ching of

30 *The Song of the Beloued*

of the word,
is turned
into obscure
sayings, it is
a preamble
to plagues
ensuing.

Ha. 6. 11.

The second
cause was
to perswade
them to
giue care.

Nathan.

2. Sam. 12. 1.

children, was not only a preamble to their destruction, but also a warning to all others in the posteritie, to take heed how they neglected and contemned the graces of God, and shut vp their hearts in the deadly dungeon of vnbeliefe. The Prophet saith, that when he asked the Lord, *how long this deafnesse, blindnesse, and hardnesse of heart should continue*, he answered him, *untill the Cities be wasted without inhabitants, and the houses without man, and there be a great desolation in the middest of the land.* This is that which ensueth, the deafnesse, the blindnesse, and the obstinacie of this people.

9. The second cause that moued the Lord to propose this Parable to the people by the ministerie of the Prophet, was that the Prophet might thereby perswade the people to hearken and heare him to the end of his oration, who (as I sayd before) being as fierce Tygars and wild beasts, would otherwise haue interrupted his words, and fallen vpon him, as the *Iewes* did on *S. Stephen. Act. 7.* Thus *Nathan*, when he should speake to *Danid* in the case of *Vriah*, tooke vp a Parable.

Thus

The first part.

37

Thus *Ioatham* proposed a *Riddle* to the *chemites*. Thus Christ himselfe did often use Parables: when he would reprove the pride, the couctousnesse, the negligence, the wickednes of the Priests and rulers of the *Jewes*, who yet were contented to listen to such things, when they would abide the simple preaching, one otherwise, then *Herod* suffred *Iohn* the Baptist and his words, when he reproved him in plaine termes.

Ioatham
Iudg. 9. 8.
Christ.
Math. 21.

10. Hereof was it, that men in old time invented those Comedies, Tragedies, fables, prosopopoiaes, and fictions of persons and things, which deciphered & reproved the pride, insolencie, ambition, ingratitude and abominations of certaine third persons, and of the absent, to teach, admonish, & put in mind second persons, and them present, before whom, and to whom they spake. And to these things both the Princes and the people rather give audience, then to that simple oration of truth, which doeth reprove them to their faces, neyther do they thinke it lawfull for the Minister of the word, to tell them wherein they be faultie, and

The use of
Comedies,
Tragedies,
&c.

how

32. *The Song of the Beloued*

how needfull it is they did amend, albe they themselues, know themselues guilty and cannot but acknowledge the equitie of his dealing with them therein.

Men rather
heare and
look on the
faults of o-
thers, then
either a-
mend or
thinke, or
suffer to be
told of
their owne.

11. But in this, they be likened not onely to the eye, which both seeth and correcteth all other things saue it selfe, but also to that couetous wretch, who notwithstanding he would not vse his riches, but brooded on them; and was as poore in the midst of plentie, doth yet admire and laugh when he heareth the Poet tell of *Tantalus*, who was thirstie in the midst of the streame, and died with drouth. Thus (I say) the very guiltie conscience can harken and behold, so long as he perswadeth that yet the Prophet or Minister poynteth not to him, but to some other person. For such therefore, the Parable is more meete, then a plaine Orat

The third
cause that
moueth the
Prophet to
sing a Para-
ble.
Dauid con-
demneth
himselfe.

12. The third and last reason is, that by this kind of dealing, the guiltie and faultie person might be drawne in, to giue sentence against himselfe, euen then, when he thinketh to condemne an other man. King *Dauid* hearing the Parable which

Nathan

Nathan proposed, imagining the case to
 such any other man besides himselfe,
 gave this judgement against himselfe, as
 the Lord saith, the man that hath done this,
 shall surely dye. And the chiefe Priests,
 rulers and Scribes, hearing the Parable
 which Christ proposed, of the perfidious
 husbandmen, and being asked what the
 Lord of the Vineyard would do to those hus-
 bandmen? They answered him (giving
 sentence against themselves) He will cer-
 tainly destroy those wicked men, and will let out
 his Vineyard, and other husbandmen, which
 will deliver him the fruites in their seasons.
 These both Parables were expounded
 and applyed, the one by Nathan to Da-
 vid, the other by Christ to the Scribes,
 Priests, and Rulers of the Jewes, the which
 yet had no shalke effect in either: for
 David acknowledged his fault, repented,
 and was forgiven; but the other waxed
 more grie, confirmed obstinate, and dyed in
 their finnes.

anig yad T
 -not 283
 -2 20003
 -313 22127
 2 Sam. 12. 9
 Math. 21. 41

A Parable
 hath not
 the like ef-
 fect in all
 men.

13. And (indeede) as David gave
 judgement against himselfe vpon the
 hearing of his Parable: and as the Priests,
 scribes and Rulers also censured them-

D selves

They giue
the sen-
tence a-
gainst the
felues.

24 The Song of the Beloued

felues worthie destruction. So these
thankfull people were induced by the
parable of the Prophet *Isayab*, to con-
demne themselves, whose very sentence
of condemnation, that same is, which the
Lord thereupon confirmeth by the Pro-
phet against them thus: *It is meete there-
fore, that this good and painfull husband
do take away the bedge from that ingratefull
Vineyard, that it may be eaten vp, and
break the wall thereof, that it may be trod
downt, and that he lay it waste, &c.* To see
speaketh Paul, Rom. 2. 1. Therefore thou
art inexcusable (o man) whosoener thou
that iudgest: for in that that thou iudgest
nother, thou condemnest thy selfe: for
that iudgest doest the same things. For the
causes was it, that the Prophet *Isayab*
not only sing a song, but such a song
hath in it a *Parable*, that is, a mysterie
obscure and darke saying. But of the mat-
ter, and circumstances of this Parable
I mind to speake in the second part,
the grace of God.

CHAP

The first part.

CHAP. III.

whom the Prophet consecrateth his Song, viz.

To his Beloved, verse 1.

After the order of the words, we are next to note to whom the Prophet singeth. He sayeth, *I will sing unto Beloved.* Here the Prophet sheweth, whose prayse hee consecrateth his Song. When *S. Luke* had written two *Luk. i. i.* named Volumes, the one, entituled, *Gospeil after Luke*: the other, *The Act. i. i.* of *this Apostles*, he dedicated them to his deare *Theophilus*: and so *Theophilus* is also have had a desire to commend his best labours to such personages as are most reuerenced and best affected. Thus the Prophet *Isayab* having composed a Song, sayth, he will sing the same to his beloved friend.

2. And (as it seemeth) he alludeth in to the manner not only of them that write and dedicate bookes, but of Woers and of writers

dently desireth the fauour and solace
 one of the other in that bloud. Of this
 he reioyced, and might say with
 the holy Spoweselle; Lo, this is my Beloued,
 and this is my Louer, o ye daughters of Ierusalem:
 My Beloued is not a fleshlie but
 spirituall loue, and he will be pleased
 with fleshly, but with spirituall loue
 the true worshippers worship him in
 spirit and truth, and loue him so. **A.**
 By this, we learne to ascribe the
 glory of all our actions to God, to write
 psalms, and dedicate them to his honour
 in psalms, and sing them both
 with the spirit and with the vnderstand-
 ing, to his eternall praise, as to the wor-
 shipp and best beloued. Thus also **Moses**
Deborah, Hannah, David, Salomon,
Asaph, Izabab, Harklah and others,
 offered forth their Songs to the Lord,
 and gaue him the glory. Thus also sang
 the Angels; **Glory be to God on high.** They
 attribute the power and glory of
 his reuerend and commendable labours
 and iudice, do delight from his
 sweetest, and blisphemous honour
 therefore, let vs sing vnto the Lord, and

blissh
 -moe
 sh
 to
 model
 603

We ought
 to conse-
 crate our
 labours to
 God.

Luk. 11. 11

Deut. 32. 1

Ps. 150. 1

The Song of the Beloued

small the glory of his Name, as the Psal-
mist hath also taught vs saying: *Not
to vs, O Lord, nor vnto vs, but vnto thy Name
gine the Glory, for thy louing mercie, and
thy truthe sake, Psal. 115. 1.*

Thus should
wee com-
mend the
successe of
our labours
to God.

5. At the least, the Prophet
singing to his Beloued, doth commend
the successe of his labours, and the iudg-
ment of all things to the Lord God.
As if hee should say (to our vnderstan-
ding) Seeing I haue a long time piped
and none would daunce: seeing I haue
preached and prophesied vnto this peo-
ple, and neuer a one of them beleeueth
my report and words: I will now bring
the matter before the high Iudge, and
to him will I commend both it, and the
successe of my trauailes. I will sing
to him, yea, I will complayne vnto
him, and call him forth as a witnesse
for me against them. Thus, this Pro-
phet in the first Chapter calleth to the
Heauens and the earth, as if hee crie
spake to them, or called them to be wit-
nesse against the people. Thus, *Mich.
also dealeth with those vngatefull Isra-
elites. So sayeth Micah, I will looke*

Ioy. 1. 1.

Deut. 32. 1.

Mich. 7. 7.

The first part.

39

the Lord. And Zacharias being
brought to the place of execution, (as
by the commandment of that unkind *Isaiah*)
committed the cause to God, saying:

The Lord looke upon it, and require it. So ^{2.Chro.24.}

Phet here this Prophet committeth all vnto
God, as we also ought to do; for vnto the
Lord it onely apperteineth either to make
and God marre all.

22.

6. It is obiected, that the Prophet
in this place rather commendeth his Song
to the people of *Israel*, to whome hee
saith, because hee sayth, *I will sing to my*
Beloved, and then proposeth the matter
to the people, the which also he might
call his *Beloved*, in respect of his loue to
them, and his great desire to reforme and
mend them: But that which followeth
withstandeth all this, and satisfieth that
which is said before: namely, that the Pro-
phet by his *Beloved*, meaneth the Lord.
For he saith, *he will sing a Song of his Be-*
loved to his Vineyard. And it is certaine, that
the Song or Parable, which he proposed is
the word of God, & the *Vineyard* where-
all *Israel* he spake, was the people of *Israel* and
unto whom the Lord himselfe in

The Pro-
phet by this
word *Be-*
loved, mea-
neth not
the people;
but God.

40 The Song of the Beloued

mercy behaved himselfe as an husband
man to his Vineyard: for in the Prophet
expouderth it, *My beloued had a Vineyard*
that is to say, the Lord of hostes had
chosen and peculiar people: namely; the
house of Israel, and the man of Iudah.

7. There be here two other questions
to be answered, whereof the first is, why
he calleth God a *Beloued*: the second is
why he calleth him, his *Beloued*. Tou-

1. Why he
calleth God
Beloued,

ching the first, we have the reason of this
title in the 2. Chap. of the 2. Booke of
Samuel, vers. 24. where David named his
sonne *Iedidiah*, the *Beloued* of the Lord
for that (as it is there sayd) the Lord loved
him. So the Psalmist (speaking of Christ
in the person of Salomon) sayth: *Thou art*
fairer then the children of men, full of grace
and thy light the reason is added, *because*
God hath loved thee for ever And the
Prophet calleth the Lord *Yah Beloued*

Psal. 45.

God is the
chiefe good

for that he is the same chief Good; in
which (before all things) is to be loved
and to be desired, according to that com-
mandment, *Thou shalt love the Lord thy*
God with all thy heart with all thy mind
with all thy power And first follow the kingdome

of God, and the righteous uses thereof.

8. Next, the Prophet calleth him *My Beloved*, partly as speaking in the person of the whole Church: partly, for himselfe. He speaketh in the behalfe of the Church as *Salomon* did, who brought in the same, speaking of Christ, as a faithfull wife of her husband, saying: *My Beloved is mine, Cant. 2. 16.* Again, *I haue sought for him whom my soule loueth*: and in that respect, the Lord nameth himselfe an husband, and his people his wife; *Hos. 1. 2.* So is the Lord *my Beloved* (saith the holy Spowfesse) because he loueth me, as the good husband loueth his wife; he is my *best Beloved*, because I affect and desire him, as the good wife affecteth and desireth her husband in holy loue. And such (indeede) he would our loue should be towards him, as his loue is towards vs. The Church saith, *I am sick with loue*: so let vs loue him, and let vs be sick with his loue.

1. He calleth God his Beloved: as speaking in the behalfe of the Church.

9. Next, the Prophet speaking in his owne behalfe, calleth the Lord *his Beloved*, because the Lord had especially chosen, called, and loued him: and also, for

3. As speaking in his owne behalfe,

22 The Song of the Beloued

that hee affected and desired his loue, mercy, and holy graces before all worldly treasures. For this cause was the Lord called the God of *Abraham*, the God of *Isaack*, the God of *Iacob*, the God of *Daniel*; as the same, who had bene especially good vnto them, and whome they loued and serued before all other Gods. And in this sence *Paul* sayth, *I thanke my God*: God, that loueth and preserveth mee; God, whome I loue and serue with my whole heart.

2. Cor. 1. 4.

A note of
the Pro-
phets thank-
fulness to
God.

10. Finally, by this word, the Prophet expresseth his thankfull heart vnto God, whose loue and goodnesse he doth not only acknowledge; but reuerently remember; and endedour to requite to his power (through his Grace) to stirre vp, and to prouoke the people to do the like. Neither could they deny, how bountifull the Lord had bin in blessings towards them, therein declaring his great loue to them, as *Ezechiel* also sayth in the 16. Chapter: or that thereby, he might make them blush at their monstrous vnkindnesse, who would neither confesse his loue to them, nor shew
any

any token of good will towards him: whereat the Lorde was moued to say, *I will call her Beloued, which was not be- loued, and her whom I loued, will I reiect and cast off.* Therefore sayth the Pro- phet, *I will sing to my Beloued:* that is, to God, whose loue towards me I acknow- ledge, and whom I only loue and ende- uour (by all meanes possible) to expresse and utter this my loue towards him, as he hath expresse his loue towards me. This is my Beloued, and I am his. A most worthie lesson for all men to learne and follow, according to *S. Iohns rule: Let vs* 1. Iohn. 4. 9.
loue God, for he loued vs first, and let vs 10.
expresse this loue, by keeping of his com- mandements, as our Lord hath in his Gos- pell commanded vs.

CHAP.

which sheweth that booke to be of your
 own of **CHAP. 1.** and the first

The Title of the Song: viz. *honey*

A Song of my Beloued concerning his
Vineyard, verse. 1. *honey*

There be in the holy Scriptures di-
 vers Psalmes and Songs diuersly
 entituled, either according to the
 names of the Authors of them, or the
 persons to and for whom they were dedi-
 cated or composed, or according to the
 matter in them contained. As, the Psalme
 of *Dauid* the seruant of the Lord: the
 Prayer of *Moses* the man of God: the
 Song of *Salomon*: the Song of *Mary*: the
 Song of *Zacharie*: the Song of *Degrees*:
 the prayer of the afflicted: the Song for
 the Sabbath day: the Song to giue in-
 struction: a Song committed to *Asaph*:
 a Song committed to the sonnes of *Ko-
 rah*, &c. But this Song before all others,
 as he singeth it to his Beloued, so also he
 entitleth it of his Beloued touching his
 Vineyard. And in this, he giueth two
 things

Diuers
 titles of
 Psalmes.

things to be considered, viz. first, whose
the Song is that he singeth, and secondly,
what matter the Song concerneth.

Two things
in this title

First he saith, that the Song is of his
Beloved: next, that the Song concerneth
the *Weyard* of his Beloved.

And I sayd in the Chapter before, that
the Prophet calleth God his Beloved, and
now in that he calleth the Song, the Song
of his Beloved, it is as much, as if he had
called it the *Lords Song*, for that is his
meaning, namely, that he would sing a
Song of the Lord. And worthely doth
he so call it, first, because the Song was
not the Prophets but the Lords: for (in-
deed) the Lord put this Parable and
Song in the mouth of the Prophet, as
he also put a Parable in the mouth of
the Prophet *Isaiah*, whom he sent to
David. By his commandement was it,
that one of the *Seraphims* flew vnto the
Prophet with an hear coale in his hand,
which he had taken from the altar with
his tongs, and touched his mouth, as him-
self sayd, *Isaiah* 6. By this he would declare the cre-
dit of the matter, testifying, that hee
brought

The Lords
Song, and
why it is so
called.

The credit
and author-
ity of the
Song.

26 The Song of the Beloved

brought vnto the people nothing of his owne, but that which was the Lords, who spake by his mouth. Thus said Christ to his Apostles whome he sent forth to preach, partly to embolden them, and partly to giue authoritie to the word they preached, *It is not you that speake, but the Spirit of my Father which speaketh within you.* Again, *The words that I speake, are not mine, but his that sent me.* So, he sayth, *I will sing a Song, not mine owne, but my Beloveds,* that is, the Lords. Neither can it be but a comfort to the Minister, when he is assured of his calling, and the cause, to be the Lords: and a notable credit for the matter, when the people can perswade, that it is the Lords.

Psal. 137. 4.

42. 1. 3.

4. Next, the Prophet entitleth the Song, *the Lords Song*, because it concerned the Glory of God, and the case of his people. As the *Iewes in Babylon* called that Song the *Lords Song*, which concerned the praise of God, the service of God, the Religion of God. In that sense, the Evangelist saith, that *Christ spake vnto his Apostles of those things which appertained to the Kingdom of God.* And we call that a godly Sermon, a godly Song, a godly Psalm,

Psalm, in the which, the Glory of God, and the consolation & instruction of his people is set forth and furthered. And here we are taught, what should be the chiefe matter of our Sermons, our Songs and parables: and wherein we should (indeede) meditate, as our chiefe exercise & delight with that Blessed man, *Psal. 12.*

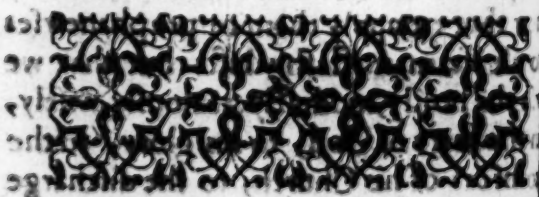
5. Againe, considering the excellencie of the matter, as bewtified and authorised by the author thereof, that is, by the Lord of hosts, we should both reuerently vse it, and aduisedly dispose it. God wil not be pleased, that we handle his holy mysteries with vnwashed hands; nor that we mixe his pure diuinitie with mans inuentions; nor that we apply them to prophane vses to please mans fleshly lusts: but that we vse the holily, modestly, zealously, wisely, in the feare of God, to his glory, to the comfort of his Church, to the discharge of our duties. And also the Lords will is, that we should sing the songs of mercy to them that repent, and the songs of iudgement to the that be obstinate, as the Prophet hath taught vs; least (peraduenture) we should seeme to sing the Lords Song in a strange land; to giue things holy to dogs; and

**This Song
concerneth
the Lords
Vineyard.**

and to cast precious pebbles before Swine
and 6. Finally, the Prophet (to make dif-
ference betweene this Song, and other
the Lords Songs) telleth what thing this
Song chiefly concerneth, namely, the
Vineyard of the Lord. But thereof, with
the matter of the Song, and what
the purpose of the Lord is in the
same, it shall be (by the help
of God) declared in the
second part.

The end of the first

Part.





The Second part,

conteyning

The matter and substance
of the Song of the
Beloued, &c.

*verse 1. My Beloued had a Vineyard in
a very frutesfull hill. And he hedged
it about, &c. vnto the end of the
6. verse.*

CHAP. I.

*The brieife Summe and disposition of
this second part.*



As the Song of the
Beloued concerning
his Vineyard, hath
in it a *Parable* (as it
is declared in the for-
mer part: so, in the
E *Parable,*

A description
of the
state of Is-
rael and Ju-
dah.

50 *The Song of the Beloued*

Parable, the Prophet covertly describeth the state and condition of the people of *Israel* and *Judah*: to the end that seeing their owne finnes and ingratitude, and for the same, their future miserie (as in a Glasse) they might be shamed, and be driuen to repentance thereby to eschue that heavy iudgement hanging ouer their heads. And in this part, the Prophet setteth foorth these six memorable points to be considered, viz.

Six points
to be consi-
dered in
this part.

1. *The great loue & mercie of God towards the people of Israel and Judah*: 2. *his expectation of their good works and thankfulness*. 3. *their horrible unkindnesse towards him*. 4. *his appellation and request of iudgement in the case*. 5. *his complaint*. 6. *his sentence and commination against them*.

I
Verse 1.

Verse 2.

2

2. And these points are gathered out of the Song: The first, of these words *My Beloued had a Vineyard in a fruitful hill: and he hedged it, and gated out the stones of it, and he planted with the best plantes: and he built a Tower in the middes thereof, and made a Wine presse therein*. The second of these words

The second part.

51

When he looked that it should bring forth
 grapes. The third of these words: *And* 3
 brought forth wilde Grapes. The fourth 4
 these words: *Now therefore o inhabitants* Verse 3:
of Ierusalem, and men of Iudah,
for I pray you betweene me and my Vine-
yard. The fifth of these wordes: *What* 5
could I haue done any more to my Vine. Verse 4.
Why did, that I haue not done vnto it? Why
did I looked that it should bring forth
grapes, and it bringeth forth wilde Grapes?
 The sixth and last of these words: *And* 6
for I will tell you what I will do to my Vine- Verse 5:
yard: I will take away the hedge there-
and it shall be eaten vp: I will breake
downe the wall thereof, and it shall be trodden
downe: And I will lay it waste: It shall Verse 6.
be cut, nor digged: but bryars and
thornes shall growe vp: and I will also com-
mand the cloudes that they rayne no rayne
on it.

3. And these points our Lord Iesus
 in the Gospell worthely obserueth in
 the Parable (which he proposed to the
 Pharisees) of the perfidious husbandmen,
 which (indeede) touched not onely the
 Pharisees, Scribes and Rulers of the

52 The Song of the Beloued

people, to whom the Lord had committed the charge of his *Vineyard*, that is, of the people of *Israel* and *Judah*, but also, the whole state of the *Iewes*. And therein it cannot be denied, but that the Lord alludeth to this Parable which the Prophet hath proposed, and the same

Christ observed those six points in his Parable proposed to the Iewes.

Math 21. 33.

Verse 34.

Verse 35. 36

37. 38. 39.

Verse 40.

Verse 42.

both expoundeth and applieth to them as of the conclusion may be gathered for first, the loue and mercy of God is set forth, in that Christ sayth, *There was certaine householder which planted a Vineyard, and hedged it round about, and made a Wine-presse therein, and built a Tower, and let it out to husbandmen.* 2. His expectation is expressed in this: *And when the time of the fruit drew neere, he sent his seruants to the husbandmen, to receiue the fruites thereof.* 3. Their ingratitude appeareth in this, that the husbandmen took his seruants and beat one, and killed another, and stoned another, &c. 4. His appellation and request of iudgement, is declared in these words, *When therefore the Lord the Vineyard shall come, what shall he do to those husbandmen?* 5. The complaint considered of these words: *Reade ye now*

in the Scriptures, the stone which the builders refused, the same is made the head of the corner. Complaining as it were, that those high Priests, Scribes and Elders of the Jewes, who were accompted the builders of the Church and common wealth of Israel, had reiected Christ, and so denyed the mercies of God, who had bene most bountifull towards them.

5. The sentence and commination is contained in these words: *Therefore I* Verse. 43.
say unto you, that the kingdome of God shall be taken from you, and shall be given to a Nation which shall bring forth the fruites hereof. And this is the summe of the whole.

4. Surely, as the Lord God hath declared his loue, and sweete mercies on all The mercies of God.
the Nations of the earth (howsoeuer they haue acknowledged the same, and behaved themselues): so hath not any one Nation vnder the heauens more felt and enjoyed the sweetnesse and happy fruites hereof, then the children of Israel, and chiefly them of Iudah, to whom he had (indeede) dealt in his loue more bountifull then to others. And this is witnessed

Deut. 32.

54 *The Song of the Beloued*

first by *Moses*, who telleth with what wonders and tokens the Lord had freed this people from the *Egyptians*, and preserved and mainteined them in the Wilderness; and how the Lord had bene vnto them, as a Father to his Sonne, as an Eagle to her yong, and as a most gracious King to his true and obedient people. Of this the Psalmist also modulateth in many places, and after report of many the Lords wonderfull workes of mercie towards them, he concludeth saying: *He hath not done so with euery nation, neither haue they knowne his iudgements*, Psal. 147. 20.

5. After this, *Isayah* was bolde and vrged this argument before the face of Kings and Princes. *Jeremy* also was plentifulfull in these things: and (to let passe the rest) how copious and eloquent *Ezechiel* in his 16. Chapter? he commenceth there with the originall of this people, and declareth most amplie, how wonderfull the Lord hath bene in his mercy towards them from time to time. Therefore of this people, farre beyond all the nations vnder the heauens, di-

The second part.

55

What God expected of them.
What he most expect to be serued in Spirit and truth, who indeede (beyond all others) should in this declare themselves gratefull to him for such his great blessings. But (alas) as there is no Nation which hath not angered God by great abominations and sinnes, so was there neuer any that more deceiued the Lords expectation, then this people of *Israel*: yea, they did not onely decipher their horrible ingratitude towards him, but also farre passed all the Nations of the earth in wicked abominations & sinnes against God, to his great displeasure and their owne woe.

Therefore the horrible ingratitude of this people, and their finall destruction for the same, is made a glasse and example to all posterities, not to be commended and followed; but to be loathed & abandoned of them that mind to reteine the grace of God, & to enioy the sweet fruits and comfortable effects of his loue, for the eternall consolation of their soules.

6 But now, seeing it pleased the Lord to set forth all these things by his Prophet vnder the Parable of the *Vinitor* and

56 *The Song of the Beloved*
his *Vineyard*, let vs examine the perticular
circumstances; and first, those which do
expresse the great loue and mercies of
the Lord, towards the house of *Israel*
and *Iudab*.

CHAP. II.

*First, the loue and mercie of God is ex-
pressed in these words: viz.*

*My Beloved had a Vineyard,
verse I.*

IN this *Song* or *Parable*, we heare the
Prophet to tell of a certaine *Visitor* or
husbandman, and of his *Vineyard*: of the
place of the *Vineyard*, of the hedging,
cleansing, and planting thereof with the
best plants, and of a *Towre* and a *Wine-
presse* builded and made therein: of all
the which, I mind and God will to speake
in order. For albeit that (after the iudge-
ment of some men) it is not necessary that
we should exquisitely sift every word, or
that the *Allegories* of the same should
be expounded: thinking it enough that
only

only by the words we should generally
 understand the Lords loue and mercy to
 his people, and their vnkindnesse towards
 him: yet haue I thought it meete and
 conuenient to examine euery word par-
 ticularly, and thereof (in the feare of God)
 to yeeld the sense, as of an Allegorie or
 Parable which cannot wel be vnderstood
 without an exposition: and that the soe-
 ner, because it may appeare euen to the
 ignorant and vnlearned, with how many
 rich and particular bounties the Lord had
 blessed and beawtified the people of
Israel, and how carefull, prudent and
 watchfull he was ouer them at all times:
 a vehement Argument to haue stirred
 them to thankfulnessse. Neither should
 we be ingratefull to the Lord, when (the
 rather by the cōsideration of these things)
 we meditate of the Lords loue and mer-
 cies towards our selues, the which in very
 deede haue bene, and be right plentifull
 and most apparant in this our time.

I. First therefore, in that the Lord God The Vini-
 likeneth himselfe to a man, and speaketh tor and his
 after the maner of a man, thereby apply- Vineyard.
 ing himselfe and his words to our infirme
 and

58 *The Song of the Beloued*

and grosse capacities, it argueth his loue and fauour to man, who, as a Father lo- uing and liking his little Sonne, will *etiam in baculo equitare* (as they say) shew himselfe as a childe to teach his childe. And thereof singeth the Psalmist: *Who is like vnto the Lord our God, that hath his dwelling on high? who yet abaseth himselfe to behold things in heauen and in earth?* And who can but wonder with the same, that considereth how the Lord so high and wonderfull vouchsafeth to encline himselfe to our condition, to humble himselfe to teach and instruct vs: to be mindfull of vs: to regard vs? But yet, more apparant is his loue and mercie to his people, in that he likeneth himselfe not onely to a man, but also to an husbandman: yea, to a wife, carefull, and painefull Vinitor, and his people to his Vineyard, which is also oftentimes spoken and repeated in the holy Scriptures.

Isa. 9.

God is as a
Vinitor.

2. There is not (in all the Scriptures) a meetter Comparison to set forth the loue and mercies of God to mankinde: for, as there is not any possession of the husband-

his loue husbandman more pretious and deare
 then lo- vnto him, then is his Vineyard: so nei-
 ce, will ther any, that requireth the like proui-
 dence, care, labour, and dayly regard: of God to
 childe. By this the Lord would teach, that the man.
 t: *Who* people of *Israel* and *Iudah* were not only
 bath his vnto himselfe a pretious inheritance: but
 himselfe also, that himselfe hath a speciall loue, li-
 kearth? king, and regard of the same, to console
 e same, and embolden them in all afflictions that
 o high put their trust in him, and to stirre them
 incline vp to expresse their thankfulnessse, by
 omble bringing forth and yeelding vnto him
 to be the fruites of righteousnesse.

And such a thing intended our Sauour
 when he sayd to his disciples: *I am the*
Vine, and my father is the Husbandman.
 Againe: *I am the Vine, and yee are the*
Branches. Againe, *Herein is my Father*
glorified, that yee beare much fruite, and
become my disciples. This similitude doth
 aptly set forth the loue and mercie of
 God to his people: but to amplifie and
 enlarge the same, the Prophet bringeth
 in certaine particulars, numbring vp cer-
 tain speciall benefites that the Lord of his
 goodnes had bestowed on his Vineyard:
 that

A notable
 comparison
 to expresse
 the loue
 of God to
 man.

Iohn. 15. 1.
 5.
 8.

60 *The Song of the Beloued*

that is, on the people of *Israel* and *Judah*

Obiection. 3. But here it is said: What? is not

Psal. 24. 1.

God is sayd
to haue one
Vineyard:
and how?
Answerc.

God the Lord of all people, kindreds, and
tongues? sayth not the Psalmist: *The
Earth is the Lords, the plenty of the round
world, and they that dwell therein?* How
then is it sayd, that God hath this one
Vineyard? as if therefore in respect of
this one, all other Nations did nothing
belong vnto him? I answerc: As those
things which men affect, and vse either
little or nothing, are sayd to be not their
owne, in respect of those things which
they most loue and vse dayly; so, albeit
the Lord knoweth who be his, and hath
also other sheepe which are not of this
solde, yet because it pleased the Lord to
elect & choose those sheepe of the house
of *Israel* from and before all others, and
to fauour and feede them with right good
pasture, and to be present and dayly hel-
ping them, and to accompt and reckon
them for his peculiar people: therefore
they are called his Vineyard: his sheepe,
and his peculiar people, and he is called
their God.

4. And indeed, the Lord God hath

not

not one only Vineyard, but many Vine- God hath
yards, euen of and among the *Gentiles* many Vine-
also: And the time is come, that those yards: but
sheepe which are without, are also both yet one a-
called and brought into the right sheep- boue all:
fold vnder the chiefe Shepheard, accor-
ding to that desire of *Noah* whē he prayed
thus, *O that God would perswade Iaphet to*
dwell in the Tabernacles of Shem! But vn-
till that came to passe, the *Gentiles* were
excluded (as it were) from the people of
God, and the *Israelites* were chiefly ac-
compted and called the Vineyard of the
Lord, as the same of whom he had most
regard, and to whome he expressed his
loue by large benefits before all other
Nations, as *Esdra*s also sayd to the most
high. *O Lord, Lord of euery forest of the* 2. Esd. 5. 23.
earth, and of all the trees thereof, thou hast
chosen thee one onely Vineyard: And of all
lands of the world, thou hast chosen thee one
pit: and of all the flowers of the ground, thou
hast chosen thee one Lilly: and of all the
depthes of the Sea, thou hast filled thee one
Riuer: and of all builded Cities, thou hast
sanctified Sion to thy selfe. And among all the
fowles that are created, thou hast named thee
one

62 The Song of the Beloued

one Dore: and of all the cattell that are made, thou hast appointed thee one Sheepe: and among all the multitude of people, thou hast gotten thee one people: and unto this people (whom thou louest) thou gauest a Law, which is approued of all. And this is approued by many testimonies and examples in the Law, in the Prophets, in the Psalmes, and in the Gospell.

Mat. 10. 5. 6.

5. In this respect Christ sayd to the Syrophenissan, It is not meete to giue the bread which belongeth to the children vnto dogs. Again, I am not come, but to the lost sheepe of the house of Israel. And sending forth his Disciples, he charged them saying, Go not into the way of the Gentiles, and into the Cities of the Samaritanes enter ye not: But go rather to the lost sheepe of the house of Israel. This was (I say) vntill the time of the Gentiles, who then also came by faith, and made a challenge of the merits of Christ, according as the Prophets, and Salomon in his Songs had prophesied. Of this also, Peter, by the vision he sawe was fully certified, and Paule to the Romanes, Chap. 11: at large disputeth.

But

But the purpose of the Prophet was to set forth the loue and mercie of God, chiefly towards the house of *Israel* and the *Iewes*, whom he had wonderfully blessed and enriched with benefites, and into whom the Prophet preached and expounded, and applyed the Parable accordingly.

The purpose of the Prophet.

CHAP. III.

The loue and mercie of God, expressed also in these words, viz.

*In a very fruitesfull hill,
verse I.*

WHen men intend to plant Gardens, Orchards, and Vineyards, they first make choyce of the place, and soyle, such as they thinke to be both fertile, pleasant, and most meete for the purpose: neither without this prouident foresight, may they expect any fruite of their labours. *Salomon* displayed his owne care in this case, when he sayd: *I haue made my great workes, I haue built me houses,*

The place of the Vineyard.

64 The Song of the Beloued

I haue planted me Vineyards, I haue made me Gardens and Paradises, and planed in them trees of all fruite: Eccles. 2. 45. Vnto this point of husbandry alludeth the Prophet *Isayah*, when he sayth, *My Beloued had a Vineyard, Bekerem Ben-schamen*, that is, *In an horne of the sonne of Oyle*.

An horne.
Sonne of
oyle.

By an horne, the Hebrews vnderstand pleasure, strength, heighth: by *Oyle*, they note fatnesse, plentie, fertilitie: and by the *sonne of Oyle*, they note that which is of *Oyle*, or cometh of *oyle*, or fatnesse: a phrase vsuall with them, as the *Sonne of Nobles*: the *sonne of dayes*: the *sonne of death*: the *sonne of plentie*, &c. So, by the *horne of the sonne of Oyle*, the Prophet meaneth a very pleasant and plentious hill or high countrey: declaring thereby that God had planted his people in a land both pleasant and plentiful of all fruites.

Pleasant
and fertile.

2. Some moralizing on this place, vnderstand by this *hill*, the field of this world: but they exceede the meaning of the Prophet, who doubtlesse speaketh of the land of *Chanaan*, and alludeth to the words of the promise made to them that hearkned

the Lords voyce, and walked in his wayes, *Deut. 28. 1.*
11. 13. The Lord will set thee on
 above all the Nations of the earth. A-
 gaine: He shall make thee plenteous in good-
 esse in the fruite of thy body, in the fruite of
 thy cattell, and in the fruite of thy ground, in
 the land which the Lord swore unto thy fa-
 thers to give thee. Againe, The Lord shall
 make thee the head and not the tayle: and
 thou shalt be above only, and not beneath.
 And speaking againe of this speciall land
 the Lords Vineyard, he sayth vnto the
 children of Israel, The land whither ye
 go to possesse, it is a land of mountaines and
 valleys, and drinketh water of the rayne of
 heaven (which was in this preferred to the
 land of Egypt, which for want of rayne
 was needfully watered with streames
 drawn out of the river *Nylus*.) This land
 hath the Lord thy God care for: the
 eyes of the Lord thy God are alwayes
 upon it, from the beginning of the yeare,
 unto the end of the yeare. And this no-
 ted his continuall providence ouer this
 land beyond all others. This is the same
 land which the Lord spake when he said,
 that he would deliuer his people out of
 the

The plentie
 and plea-
 sures of the
 land of
 promise.

Deut. 11. 17.
 12.

66 *The Song of the Beloued*

the hand of the Egyptians, and bring them out of that land; into a good land and large, into a land that floweth with milke and honey. And indeede, Moses both beleeuing and foreseeing this in the Spirit prophesied thereof in his Song, saying

Deut. 32. 13. He caried him up to the high places of the

14. earth (for the land of Canaan was indeed high in respect of Egypt) that he might cate the fruites of the fields: and he caried him to sucke honey out of the stone, and oyle out of the hard Rocke: Butter of Kine and Milke of Sheepe, with fat of the Lambs and Rammes fed in Bashan, and Goats with the fat of the graynes of wheate, and the red liquour of the Grape hast they drunke.

3. Some would referre this only to the Citie of Ierusalem, which was higher then all other Cities, and the Countie thereabouts, no lesse fruitfull, especiall in Vines, the which do grow and prosper naturally, rather in the high hills then in the low countries, chiefly there where they haue the heate of the Sunne a pure ayre & sweete humor. And therefore of is it, that all Vines are not of like good

Bacchus amat colles, Aquilonem, & frigora Sylua.

nell

the and pleasant taste, because all places are not alike in goodnesse and nature for it. And it is certaine, that as the prophet commendeth the field whereon the Vineyard was made by the situation thereof on an hill, and by the goodnesse of the soyle: so he would thereby display the plentifulnesse and pleasures of the land of *Canaan*, into the which the Lord by his grace brought his people of *Israel*, and planted them: as also the happy state & condition of that people, as long they enjoyed the presence and fauour of God in that pleasant land, in regard thereof, all nations called them blessed, the Prophet *Malachie* sayd.

Mala. 3. 10.

4. And this shall wee the better knowe, if wee note, how this land was bordered and compassed about: It lieth on the East side thereof, the *Dead Sea*, whereas in the olde tyme were the Cities of *Sodome* and *Gomorrah*, the which Countrey as wee see in the booke of *Genesis*, Chap. 13. was both pleasant and plentifull in fruits, and therefore *Loth* in his departing from *Abraham*, made choice thereof

The situation of the land of *Chanaan*. *Mare mortuum.*

Althamor. thereof to dwell there. Beyond the which
in Syl. Bibl. Sea, was the Countrey of *Moab* and *Amon*, and the great River *Euphrates*,

Luther.
 in Ilay.

yond the which is *Babilon*, and the region
 of the *Chaldaans*, and beyond that *Per*
 Then on the North side lieth *Galilee*,
 the backe whereof is the Mountaine
banius, beyond the which is *Damascus*,
 the famous River *Euphrates*: then *Sy*
 and *Assyria*, which bend towards the *E*
 then beyond that, is *Zidon* and *Tyre*,
 tending something towards the *W*
 Then on the West part, are the *Philist*
 or the land of *Palestina*, with the coast
 the great Sea, called *Mediterraneum*,
 the Sea of *Palestina*. And then, lastly
 the South side, *Egypt*, *Ethiopia*, the red
Edom and *Midiam*. But *Egypt*, though
 be set on the South side of *Iudea*, do
 neth very much to the West. And the
 are the limits or bounds of the land
Chanaan, otherwise called the land
 promise: the which is more at large
 scribed in those places of the Scriptures
 as *Gen. 10. 19. Exod. 23. 31. Numb. 34*
 to verse 13. *Deut. 11. 11. 24. Iosh. 1*
 and *Ezech. 47. 15.* vnto the 21. verse

Now, by this we may gather, that the Lords Vineyard was sited indeede *on the hill of the sonne of Oyle* (as the Prophet sayth) that is, in a most pleasant and fruitful land. Such a blessing did the Lord giue to the children of *Israel*, and such good things bestoweth he on his people, things ordeined (indeede) not for the wicked *Chanaanites*, but for the godly *Israelites*: not for the atheisticall worldlings, but for the true worshippers of God, howsoever the wicked haue and do vnylly vsurp on them and abuse them: yet stirre vp the children of God to the right consideration of his fatherly loue and mercies towards them, and to be right thankfull vnto him, by whom and from whom, they enioy these so rare blessings.

6. Where the Prophet sayth, *My Be- loved had a Vineyard in such a place, he would teach vs whose those good things are, and who giueth and bestoweth them to the children of men. The Diuell saith, All these things be mine, and to whom soeuer will I giue them, Luke. 4. 6.* But he lyeth most falsely: for he hath nothing, but by permission from the Lord. For the things of

The good things be- long to the good.

101400

the world
are? Gods.

70 *The Song of the Beloued*

earth is the Lords, the world is the Lords
and all whatsoeuer is therein is the Lords
who giueth the same to whome soeuer he
will. Thus also the worldly man sayth
These Lands, these Parks, these Forests,
these Granges, these Manours, these
Farmes, and all these things be mine
I haue gotten them, I haue trauailed for
them, I haue aduentured my life, and per-
rished my conscience, and now they be
mine, nor belong they to any other. This
was Nabals resolution. But the Prophet
saith: *The Vineyard is the Lords: The vine-
yard of the Lord of host is the house of
Israel: and the man of Iuda his choyce
plant, and whatsoeuer we haue for the
vse of our life, is the Lords: for he giueth
water and bread, milke and honey, and
whatsoeuer else. And this the seruante
Abraham confessed, when comming to
Bethuels house, to get a wife for Isaacs
maisters sonne, he said: The Lord hath ble-
sed my maister wonderfully, that he is become
great: for he hath giuen him sheepe and
beeues, and siluer and gold, and men-ser-
uants, and maid-seruants, and camels, and
asses: So he acknowledged that his ma-*

Gen. 24.35.

ter was enriched of the blessing of God,
from whom he knew that euery good
thing came, and not of any labour or
wisdome of his, albeit he was a man both
wise and vertuous.

7. Oh that men would in like sort ac-
knowledge whose all these things be, and
know they be enriched with them in the
world, and that they would accept & vse
them as his gifts, and not to abuse them
after their lusts. Let vs know, that the
Lord hath a Vineyard and talents, and
he setteth forth his Vineyard to some:
he lendeth his talents to other. Let
not now the Husbandmen say, this
Vineyard is our owne, and we will not
haue this Lord to rule ouer vs: Nei-
ther let them which haue the talents
be employed; neglect them to their
pleasures, and reckon not of any ac-
count: But let the Husbandmen know,
that they are but tenants, and that the
Vineyard apperteineth to their Lord,
who looketh for the fruits thereof: and let
the other know, that the talents belong to
their maister, to whome they ought to
increase thereof, else shall they

We should
consider of
whom we
haue our
wealth, &c.
and vse it
well.

72 *The Song of the Beloued*

be thrust out, and destroyed for ever:
for the Vineyard is the Lords: the Ta-
lents are his: and he will not that we de-
rogate from him, and arrogate to our
selues that which belongs to his honour

CHAP. IIII.

*The loue and mercie of God towards the
Iewes expressed in this, that he hed-
ged his Vineyard about, verse 2.*

The hed-
ging of the
Vineyard.

IT seemeth to some, that the Prophet
obserueth not the right order of hus-
bandmen, who begin first to plant be-
fore they hedge their Vineyards. And
that order it seemeth that our Saviour
Math. 21. 33. alludeth when he sayth
that *the householder planted a Vineyard, and
hedged it round about.* Howbeit, we should
rather respect the matter and drift of the
Prophet, then his methode, being cer-
taine, that the Lord (who is only wife) did
not plant only his Vineyard in such a
place, but also added all things necessarie
both for the defence, safetie and pro-
speritie

peritie of the same. And yet we shal not
 neede to subuert the Prophets order in
 this, seeing that according to the same, it
 may be true enough, that the Lord first
 hedged his Vineyard, and made all
 things safe and sure about the very place
 thereof, before that he planted therein
 the choice Vine, as those husbandmen
 accustome to do, which before they till
 and sow their land, do first hedge and
 fence it strongly round about.

2. And this shal appeare plaine enough,
 if by this hedge we vnderstand either the
Lawe of Moses (as some expound it) or
 the *Diuine Protection*, whereby the Lord
 gouerned, defended, and preserved the
 children of *Israel*, and of the which, they
 enioyed the benefit and commoditie long
 ere they came into the land of *Chanaan*:
 but then and there they felt the sweete
 flavour of the same most abundantly, as
 that Vineyard which is environed and
 well fenced round about with a most
 mightie and substantiall hedge. And in
 this respect the Prophet obserueth such
 an order, as well became the Lords wife
 proceeding by his promise in this mat-

The Pro-
 phets order
 may be ob-
 serued.

Reade Psal.
 105. 8. 13. 14.

74 The Song of the Beloued

ter, whereof Christ spake summarily.

By the
hedge, is
noted some-
time the
Law:
Munster.
in *Isa. 5.*

The Diuine
Protection.

Psal. 91.

The com-
moditie of
this hedge.

Zach. 2. 5.

Mala. 3. 11.

3. This Hedge is expounded some-
times to signifie the Law giuen by Mo-
ses, by the which the people of *Israel*
was kept in order within, and well de-
fended from the foes without; and with-
out the right vse whereof, they resey-
ned neither good order nor safetie, but
confusion and ruine: howbeit, the Hedge
here chiefly noteth the *Diuine Pro-
tection*, by the which (as by an hedge) the
Lord both defended and preserued the
children of *Israel*. Of this hedge spea-
keth the Psalmist, saying: *Who so dwel-
leth vnder the defence of the most high,
shall abide vnder the shadow of the Almightie.*
Againe, *There shall none euill happen
vnto them, neither shall any plague come
nigh thy dwelling: for he shall giue his An-
gels charge ouer thee, to keepe thee in all
thy wayes.* This hedge did the Lord pro-
mise to make about *Ierusalem*, when he
sayd by the Prophet *Zacharie*, *I my selfe
will be a wall, or hedge of fier round a-
bout her.* And in this time, he repro-
ued the Deuourer for their sakes, nei-
ther did he suffer him to destroy the
fruite

fruite
barrain
Mala
4.
the L
bour,
of the
and th
the C
And a
round
strong
not so
sayd,
thou n
bout b
on ouer
his han
the. L
cause
rected
and b
if the
hedge
Adam
to cou
the
02

fruite of the ground, nor was their Vine
barraine in the field, as sayd the Prophet
Malachie.

4. This is that hedge, with the which
the Lord did compasse *Elisha* round a-
bout, when to defend him from the rage
of the *Syrian* souldiers, he sent horses
and chariots of fier, which environed
the Citie of *Dathan* where *Elisha* was.
And this hedge did the Lord God make
round about *Iob*, and all that he had, so
strong, that the Diuell himselfe could
not so much as touch him. Therefore he
sayd, Doth *Iob* feare God for nought? hast
thou not made an hedge about him, and a-
bout his house: and about all that he hath
on euery side? thou hast blessed the worke of
his hands, and his substance is increased in
the land. That is, hath not *Iob* good
cause to serue God, seeing God pro-
tecteth him and his house and substance,
and blesseth and prospereth him? but
if the Lord would remoue from him this
hedge, he should soone be as bare as euer
Adam was, when he sought with fig leaues
to couer his nakednesse.

2. King. 6.

Iob. 1. 9.

Gen. 3. 7.

5. Indeed,

The want
of the
Hedge.
Psal. 80.

2. King 17.

25.

1. Sam. 4. 10.

11.

5. Indeed, whensoever this hedge is gapped (in the Lords displeasure) there is then neither safetie nor prosperitie at all: for (as the Psalmist sayth) *the wild Boare out of the wood, and the wild Beasts of the field do deuour them within: that is, the cruell Tyrants, and such as hate both the people of God, and the holy religion, are prest and ready to inuade and deuoure them.* The *Assyrians* wanted this hedge, when being in the cities of *Samaria*, they were destroyed of *Lions*, which the Lord sent among them, for that they feared not the Lord. And this hedge was gapped, before this, to the *Israelites*, when the *Philistines* entred into the Vineyard, and smote 30 thousand footemen of *Israel*, and tooke away the *Arke of God*, with the which (as the wife of *Phineas* complained) the *Glory of Israel* was departed.

6. When the Psalmist on a time perceived this hedge to be gapped, through the which the wild Boare of the wood, and the wild Beasts of the field had entred the Vineyard, he lamented, and complained vnto the Lord in the behalfe of the distressed people, and prayed also

to

to his
thee.
men,
Viney
and th
for th
woul
hedg
that (a
them
the be
there
7.
callet
the sh
their
go be
comp
gan in
in our
on, sh
be pe
the m
as a w
right
they
they p

to him in these words: *Returne we beseech thee, o God of hosts: looke downe from heauen, and behold and visite this Vine, and the Vineyard that thy right hand hath planted, and the yong Vine, that thou madest so strong for thy selfe.* He desired, that the Lord would yet in mercy repaire againe this hedge vnto them, and defend them: and that (as *Moses* sayd) he would watch ouer them, to preserue and protect them from the beginning of the yeare, vnto the end thereof, as he had in times past.

7. This is that hedge, which *Moses* calleth the refuge and defence of *Israel*, the shield of their help, and the sword of their glorie. This did the Lord cause to go before all, to proceede with all, and to compasse, keepe and defend all. This began in our election, was stretched forth in our calling, florished in our redemption, shined in our sanctification, and shall be perfected in our glorification, through the merit of the Sonne of God. This was as a wall vnto the *Israelites* both on the right hand and on the left hand, when they came through the red Sea, when they passed ouer *Jordan*, when they marched

Psal. 80. 14.

*Deut. 31 11
12*

Psal. 105. 34

Exod. 14.

Iosh. 3. 16.

& 4. & 5.

78 *The Song of the Beloued*
ched towards the land of *Chanani*, whiles
they prospered in the holy land, and
glorified the Lord their God in their
hearts.

8. And this is the *Hedge*, by the which
the Lord (through his Sonne) bleſſeth,
prospereth, and preserueth both vs and
our houses, and all that we haue, whiles we
truly serue him, maugre the spite of our
foes. Therefore, let vs be thankfull vnto
God, and reſeigne his Grace, to serue him
with reuerence and feare, so shall this
hedge be maintained for our continuall
safetie, peace, and comfort.

CHAP. V.

*The loue and mercie of God, expressed al-
so in this: that he gathered out the
stones of the vineyard, verse 2.*

The clen-
sing of the
Vineyard.

NEXT to the enclōsing, the Prophet
telleth of a clensing, saying, that
his Beloued gathered out the stones.
There be some which would confound
this circumstance with that which goeth
before, expounding this place to be a
walling,

walling, or placing of stones in order, as
 in a wall, for that the word *Sáker*, signi-
 fieth to gather stones, to place stones, to
 hedge with stones, or to make a wall with
 stones: and so much the sooner, because
 that Christ in the Gospell speaketh of the
 hedging and planting, but not of the
 cleansing of the Vineyard. Howbeit, it
 is true, that neither Christ nor the Pro-
 phet meant that the Vine could well
 prosper and grow there where the stones
 were not gathered out, and the ground
 cleansed of bryars, thornes, and other
 noysome things. *S. Luke* making report
 of the same thing, as respecting rather
 the drift and purpose of the Lord, then
 the exact repetition of circumstances,
 telleth neither of the place, nor of the
 hedge, nor of the cleansing, nor of the tower,
 nor of the wine-presse: but only sayth, *A
 certaine man planted a Vineyard, and let it
 forth to husbandmen.* And yet is it certaine,
 that the Vineyard was not only planted,
 but had all things provided both necessary
 and convenient in & about the same. Be-
 sides that, the word as it may be & is best
 expounded, signifieth to cleanse from stones.

*In secundá
 coniugati-
 one.*

Math. 21. 33

Luk. 19.

2. There

80 *The Song of the Beloued*

2. Therefore the best expositours haue here meaneth a picking out of the stones from the Vineyard, and a cleansing of the soyle to make it capable of the plants, and profitable for the fruite. And in this he alludeth to the manner of husbandmen, who before they cast in their seed or plant in their fields, do first cense and purge the same of brambles, bushes, thornes, stones, and whatsoeuer els which may hurt or hinder the growing of the seed, plants, and fruits thereof.

The maner
of husband-
men.

What is
ment by
a stone.

The Gen-
tiles.

The Cana-
nites.

3. *He gathered out the stones:* A stone in the Scripture is diuerslie taken, but in this place in the worst part, as we may gather by this, that the stones be gathered out of the Vineyard, as things vnprofitable and noysome to the Vines. But these stones, are ment sometimes the Gentiles and heathen people, and those (some say) which *John the Baptist* ment, when he sayd, *God is able euen of these stones to rayse vp children to Abraham, Math. 23.* And here by the stones, are vnderstood those hard hearted *Chanaanites*, whom the Lord cast out before the children of *Israel*, and thereof

whereof the Psalmist singeth to the Lord,
 Thou hast drinen out the heathen with thine
 sword, and thou hast destroyed them, Psal. 44.
 Again: Thou hast cast out the heathen,
 and planted us. Psal. 80. 8. That is, thou hast
 expelled the cursed Chanaanites, and
 planted thy people (euen the Israelites)
 in their Land.

4. And these the Prophet calleth ^{Why they} stones for the hardnesse of their hearts, ^{be called}
 which would not be mollified with ^{stones;}
 the word of God; to serue to any good
 use. And in this sense Christ calleth them
 stones, which hauing stonie hearts, when
 the seede of the word is cast among them,
 fer not the same to take roore. So the
 Lord by *Ezechiel*, calleth such kind of
 persons, *stony hearts*. Chapt. 11. 19. & 36.

^{They that}
^{haue hard}
^{hearts, be}
^{as stones;}

That is, hearts which are obstinate,
 and will not be moued to repentance.
 Such stones the Lord gathered out of his
 vineyard; that he might giue rest and
 prosperitie to the same. Such stones would
 be bene as pricks in the eyes, and whips
 on the sides, and an intollerable burthen
 on the Lords people, had he not expelled
 them, and caused the land to spew them

G

OUT;

82 *The Song of the Beloued*

out, as things most vnworthie to good
lad: Thus did he vnto them of his iustice
for their stony hearts, and filthie ab-
ominations: and thus did he for his Vin-
yard, of his free loue and mercie toward
the same, without any desert.

1. Cor. 10.
Rom. 11.

The vse of
this exam-
ple.

5. Let vs learne to make vse of this
and such other examples, as *Paul* w-
wont to do to the *Romanes* and *Cor-
inthians*, applying them vnto these dayes
to admonish vs, on whom the ends of the
world are come, how that God, who
the same now, that he was then, will a-
reiect vs, as he reiected them, if we be
stones, that is, hard-hearted, stiff-necked
stubborne, and polluted with the
abominations and sinnes. And let vs
pray to the Lord in the name of our
deare Sonne, to put that new Spirit
within vs, to take away that stony heart
out of our bodyes, and to giue vs a
heart of flesh, that is, soft and tractable
that we may be moued by the alluring
pipe of his word, to walke in his wayes
to keepe his iudgements, and be indeed
his people; and that he will be & continue
our good God, with whom we may be

honour among those *living stones* of his
ple, and not be gathered out and re-
ed fro his Vineyard, with those dead
fencelesse stones which are good for
nothing.

Further, by these stones, may be vn-
stood all kind of errours, sinnes, and
ominations; the which are no lesse
some to the good vine, then those vn-
fitable stones which the husbandman
h to gather vp and cast out from his
are hurtful to his seed. And these also
Lord God gathered out fro his Vine-
; he banished away errours, he par-
ed their sinnes, he abandoned all kind
ominations, and consecrated this
ple to himselfe; through the most
ellent Graces of his Spirit; where-
they might be and continue wise,
ne, pure, and an holy people, as to
m he might say (as to his innocent
wlesse) *Behold, abominations sayre (my
e, my sisters, my spouse)* and with-
Finally, by these stones are ment more
etally all things what soeuer were of-
fence, noy some, or vnprofitable to the

Stones also
signifie all
sinnes and
abhomina-
tions.

82 The Song of the Belated

Lords people, to the end he might (the things being remoued) furnish them with things good and profitable. Such a man mindeth this Prophet, Chap. 37. 14. who prophesying of the returne of the people from their captiuitie into their own land, that none impedimēt might hinder the happie returne and way homeward, he saith: *Cast vp, cast vp, prepare the way, cast vp the stumbling blocks out of the way of the people.* Againe, he saith: *Cast vp, cast up the way, and gather out the stones:* that is, prepare your selues, and remoue away all lets that may hinder you.

8. So the Lord gathered out the stones from his Vineyard: that is, he reiecteth the Heathen in respect of his people, the children of *Israel*: he expelled and cast out the stonie *Canaanites*: hee cleansed the land from all abominations, and suffered not those grosse finnes of the Heathen to raigne among them: and hee remoued from them all noysome impediments, that the Vine being planted, might spring up and prosper. And in this, is set forth the great regard and care that the Lord (in mercie) had of this people of *Israel*.

The Lord
remoued
all naughty
and vapro-
fitable
things from
his Vine-
yard.

(the) d by this the godly (which are the
 n w ds true inheritance) do not onely ac-
 m know ledge the Lords great loue and mer-
 w towards them : but also his desire to
 eop nse them from all errors, impediments
 n la hinderances; to their daily growing,
 r th spring; and bearing the fruites of
 l, justification; and they gladly adde to
 ay, example, that commandement which
 of ist gaues them for theyr good. *If thy*
 cap hand binder thee; cut it off and cast it
 hat thee; which also alludeth to that
 ray d of God spoken to *Moses*, saying: *Put*
 thy shoe from thy feet, for the place where
 thou standest, is holy ground. *Exod. 3. 4.*
 ed they which *Iohn the Baptist* in his prea-
 e d ng, did wanly obserue. *Prepare, saith*
 alt he way of the Lord, &c. For, neither
 d th O. D. and *Manasse*, nor *Christ*
 ed *Belial* can agree: nor can such buttish
 ed nes, agree with the pure Vines in the
 ne vineyard of the Lord: therefore they be
 ne hered vp with those noysome rayes,
 sp and cast out.

Lo CHAP.
 If 3
 A

CHAP. VI

*The love and mercie of God to the lve
declared, in this, that hee plant
his Vineyard with the choise Vine
verse 2.*

The plan-
ting of the
Vineyard.

* Sorek.

Vitis e-
lecta.

Gen. 49. 11.

After that the Prophet had spo-
ke of the place of the Vineyard,
the hedging about, and clearing
thereof, he also speaketh of the plant
as also of the kind of vine where
was planted: and as without this, the
rest is nothing worth, so neither can
labour and cost be quited, except
plants be of a good kind. Therefore
the Prophet sayth, *He planted it with the
plant: The Hebrew word is Sorek.*
is, The choise Grape. Of this kind
Vine spake Jacob, when he blessed
sonne Judah, saying: *Hee shall make
asse foale unto the Vine, and his knees shall
to the best Vine: He shall wash his garment
in Wine, and his cloake in the blood
Grapes. And this kind was wont to grow*

in the valley of *Palestina*, where *Samson* Judg. 16.
 beat *Dalila*, which valley was also na-
 med after the Vine, by the which the
 country was most commended.

2. Now, as the best things are set
 forth by the things of best price and
 estimation: so here, as by the Vineyard,
 the Prophet meant the people of *Israel*,
 which the Lord chose and tooke from
 among all other people: so also by the
 holse Vine, or the best Plant, he un-
 derstandeth the best and choise persons
 stand among that people of *Israel*, es-
 pecially of them of the house of *Judah*,
David (of whom is mention made in
Isaiah. 78. 7. and *Salamon*, and some
 other, whom the Lord God had
 chosen, illuminated, and inspired with
 principall spirit, and made zealous and
 able; some to rule and gouverne: some
 to teach and instruct the people: some
 to minister in the house of the Lord:
 and every one of them to serue God, and
 benefit the Common wealth in his seve-
 rall calling, according to the Law & word
 of God: And what his choise wine noteth
 specially them of *Judah*, the Prophet

What is
 ment by
 the choise
 Vine.

88 *The Song of the Beloved*

himselfe in his exposition of the Parable
witnesseth it, saying: *The man of Iudah*
his pleasant Plant. Ver. 7.

3. Of this Plant singeth the *Psalme*
and telleth vs from whence it was taken
and how it was planted after that the
place was cleansed and prepared, saying
to the Lord: *Thou hast brought a Vine*
of Egypt, thou hast cast out the *Heathen*
planted it. That is, thou hast brought
chosen people out of Egypt, and hast
out the stonie hearted *Chanaanites*,
planted that people in the land, where
they dwelled: *Psal. 80. 8.* And of this
speaketh yet plainer: *Thou hast driven*
the Heathen with thine hand; and plant
them; thou hast destroyed the people of
land, and caused them to grow: that is,
hast gathered out the stones, even the
nie *Chanaanites*, with thy mightie power
and destroyed them; as things noysome
and vnprofitable: and thou hast plant
thy choise Vine, even thine elected pe
ple, and caused them to prosper in
good land.

From
whence this
Vine came.

This Vine
sometimes

4. Some would, that by this Vine
should vnderstand our Lord Iesus Christ

whom

whom the father promised to *Abraham*, ^{noteth} and ratified to his seed, being borne in ^{Christ} the Tribe of *Judah*: and the rather would they it should signifie *Christ*; for that the Prophet speaketh in the singular number both in the Parable and in the exposition of the Parable. He saith not Vines or Plants: but a *Vine*, or a *Plant Sorec*. And hee saith, not the men of *Judah* are his Plants: but, his pleasant Plant, is *Ischobudab*: the man of *Judah*. And to this, may also that of the *Psalmist* bee applied, which in the Gospel is performed by *Christ*, who was called out of *Egypt* after the death of *Mosés*, alluding to an other Prophecie which said, *Out of Egypt have I called my Sonne*. And indeed, albeit this singular kind of speech may well be referred to that singular kind of *Vine*, or chosen *Grape*, and signifie that peculiar people, whom the Lord God chose from and above all other Nations of the earth: yet will I not denie, but that the Prophet in this, may poynt vnto him, who said vnto his Disciples, *I am the Vine: ye are the Branches*: that is, vnto *Iesus Christ* the true head of the holy Church, in whom

Mat. 2. 15.

Hos. 11. 1.

Ioh. 15. 4.

90 *The Song of the Beloued*

Christ was
borne in
the Tribe
of Iudah.

(doubtlesse) that was truly verified and accomplished, which was prefigured by the deliuerance of the Israelites out of Egypt, and by planting of the choise and holy people of God in the pleasant land of *Chanaan*. And in this, the loue & mercie of God appeared most bountifully vnto this people: that he vouchsafed them his owne sonne, according to the Prophecie, which saith: *When Israel was a child, then I loued him, and called my sonne out of Egypt.* And this Plant is to all others preferred, without comparison, as the onely true Vine in whom the Lord is well pleased, and the same in whom the true beleaguers doo prosper and beare fruit. *Iob. 1. 5. 14.*

the church.
The holy
religion.

5. Others also by this choise Vine, haue vnderstood the Church and holy religion, the which the Lord placed and planted in and among that people, where also he was a long time best friend and comforted. Howbeit the best learned of our age haue expounded it simply of the holy zealous men of *Iudah*, as I haue before said, and so they haue translated the place, wee haue accepted it. *He planted a vine*

the best Plants: The men of Iudah and his
 chosen Plant. And indeede, these being
 by his good Graces framed and made like
 into the Image of Christ the true Vine,
 whom they undertake as the right branches
 of the same, in rebus things: as first in the
 Roote. 2. in the Stem. 3. in the Barke. 4.
 in the Branches. 5. in the Leaves. 6. in the
 Flowers. 7. in the Sap. 8. in the Fruit. 9.
 in the congruities of the Grapes. 10. in the
 use of the Wine, that is to say, in the
 1. Part, 2. in the Robe of the Vine
 when best prospereth and beareth when
 it is planted in that conuenient hill of
 foyle which is set against the head of the
 Sun, hath a pure ayre and sweet humor: so
 both the soule and minde of the godly man
 the best prosper, who ierifieth in the love
 of God, in the will of Christ, and in the
 sweet operation of the holy Ghost. As
 the Ste of the Vine among all other trees,
 exceedeth in growing from degree to de-
 gree: so the godly man encreaseth daily in
 godlines far beyond all others, proceeding
 from one vertue to another, as of the which
 spake Salomon: Many daughters there be
 which further riches together: but thou goest
 beyond them all. Pro. 31. 29.

3. As

The Roote.

The Stem.

92 *The Song of the Beloved*

3.
The Barke
or Rinde.

Psal 45:
Canti. 1.

4.
The Bran-
ches.

5.
The
Leaves.

6.
Psal.

3. As the Barke or rinde of the Vine appeareth withered and drie, notwithstanding it hath plentie of sap within it, chiefly in the winter: euē so, howsoeuer the godly mā appeare vnder the crosse of affliction, yet is he replenished with the sweet liquor of life: for *the Kings daughter is glorious within, though she seeme blacke and deformed without.*

4. Fourthly, as the branches of the Vine be naturally flexible and hang downward, especially in the time of bearing of fruit, as offering both her selfe and her fruites to them that will vouchsafe to take thereof: so the godly man is both humble and liberal, willing to submit himselfe to others, and to giue to others, of that which he hath.

5. As the leaues of the Vine do both cleanse & heale the wounds and soares of them that take and apply them: so the words of a godly man being (as it were) wholsome and seasoned with the salt of the heauenly wisdom, do both purge and heale all the wounds & enormities of sinfull cōsciēces, as it is said; *he sent his word and healed them.*

6. As the flowers of the Vine do by their wholsome smell

and

and sent expell euery venomous thing. The flowe
from the which therefore the Serpents ^{cre.}
and venomous wormes do flie in the time
of their blowing: euen so the good life
and manners of the godly man, expelleth
wicked imaginations from the hearts, and
indgodlinesse from the hands of many of
them that behold them.

7. As the liquor or sap of the Vine be- 7.
ing cut in the spring time, droppeth forth ^{The liquor}
much like those teares that drop from the ^{or sap.}
eyes of him mourneth: so the godly man
who is afflicted, is often prouoked to
weepe, sometimes for himselfe, sometimes
for others, sometimes for that the glory of
God is prophaned among men.

8. As the 8.
fruite of the Vine is sweete in it selfe, plea- ^{The fruite.}
sant to him that vseth it, and profitable to
the Vinitor: so the vertues of the godly
man are in himselfe comfortable, to his
brethren delightsome, and profitable to
the glory of God.

9. As the Grapes 9.
do well concord one with an other, and ^{The Grapes}
make as of many but one Wine: so not ^{mixt togi-}
onely the godly doo concord in the ^{ther.}
Vine Christ, but also all their good
workes doo in a most sweete harmonie
and

and communion consent long with another, to the prayse of God, and comfort of men.

IO
The wine
comforting
and enflaming.

IO. Lastly as the wine both comforteth and enflameth them that vse it: so the spirituall vertues of the godly, do both comfort them that thereof take vse, and enflame them with a feruencie of holy zeale; especially then; when it pleaseth God to make the examples of those holy men, applicable to them that either behold or heare thereof, through the vertue of his spirit. And herein also appeareth that godly enuie, where many men beholding the forwardnesse of others, do stiuie to excell them, and to run before them towards the goale of eternall life.

II. As all those Christian and godly vertues are found and be indeed actually and really resting and raigning in the body of Christ without measure: so also are they by participation and application, found in the godly in a measure, whom the Lord hath and doth conforme to the image of his Sonne, and who indeed (as the members of Christ) do indeuour to follow the Lambe their head, whither so

euer

The second part.

95

For he goeth. Such a Vine did the Lord
God plant in his Vineyard: & such seeds
with he in the Church, that so good an
originall and beginning might happily
be the semblable proceeding and suc-
cesse. Neither that any fault might be found
in him touching his discretion and choise
of the Plants, howsoever the Vineyard
could proue in the end, he made a chiefe
and speciall choise of the best *Vine*.

12. Thus the Lord in the Gospell tel-
leth, how that the *good man sowed good seed*
in his field: and therefore when the tares ap-
peared to spring vp with the seed, and the
question was asked *from whence those tares*
came? hee, to cleare himselfe of all fault,
saith: *I did (for my part) sowe good seeds:*
those tares are cast in by the envious man,
while men slept, to hurt and hinder the
increase of my seede. And indeede, in
the Church there be so many vngodly Miscre-
dents, and so many horrible
concominations, and greivous sinnes in
the world, it is not long of G O D
to *good householder*: for hee hath not
planted any such Plants in the Church,
nor sown such tares in the worlde:
but

From whence
the euill
fruite
commeth.

but the *Envious man*, that is, the Diabolus who hath in himselfe nothing but wickednesse, it is he, that hath done this; he hath conceived mischiefe, and brought forth vngodlinesse: he hath planted the wilde grape, he hath cast in the tares among the wheate in the field: he troubleth the Church with wicked & vngodly persons; he pestreth the world with noysome and filthie abominations, and rours and sinnes.

13. But the Lord God, who is good and gracious to his Vineyard, hath therein planted the *choyce Vine*, and sown the *good seede*: that is, godly and zealous persons, the true and right Religion, and godly and heauenly Graces, and spirituall good vertues, the which kind of plant and like seede, cannot but fructifie and bring forth vnto him the like fruites; and if the fruites which appeare be not of this kind, esteeme them not to be the right fruits of this plant, or of this seed: for men do not of thistles gather figs, nor of thornes grapes. Thus as the tree is well knownen by the fruites, so are men knowne by their deedes; for the good man fruiteth

handed the stone part.

107

the good treasure of his heart; blingeth
forth that which is good: and the cull
eth from the cull treasure of his heart;
bringeth forth that which is cull.

not

CHAT. VII.

the love and mercy of God, expressed in
this, that he built a Tower, or great
thing in the middes of the Vineyard;
verse 2.

As the Lord was most diligent and
carefull to enclose, cleanse, & plant
his Vineyard, so also he spared no
to beawise, to fortific, to gart and
smith the same. For now the Prophet
saith, that he builded * Migdal bethocha
a great or high thing in the middes
 thereof. This word is translated into
 * Migdal Pyrgas, which we call a Tower.
 The Prophet meaneth, that the Lord
 made some mightie monument, or great
 worke in the middes or chiefe place of
 the Vineyard; and would, that by the
 building thereof, we should note his love

H

and

The building of the Tower.

* Migdal bethocha.

not on T
dlogia

The Song of the Beloved

- 2 And affection to the place. 2. by the greatness of the work, his cost & expence
- 3 care and regard. 3. by the placing thereof, his exquisite wisdom and proportion.

Where me build, they delight in the place.

Psal. 78. 69.

Hos. 11. 1.

Iere 31. 3. 4.

Psal. 132. 14.

Iere 31. 3. 4.

Iere 31. 3. 4.

The building of a

2. For men do commonly build houses in those places whereof they have pleasure and delight. And this had the Lord to this place, where he had set his name, as the Psalmist sayth, and where he would that his owne soules should be borne. Of this Vineyard, he sayth by the Prophet Hoseah: *When Israel was a childe, I loved him. And of the same he sayth by Ieremy: I have loved thee with an everlasting love, therefore with mercies I have drawn thee. And thus singeth the Psalmist thereof, The Lord hath chosen this place to be his habitation for himselfe, he hath chosen for her, who sayth: This shall be my rest for ever, here will I dwell: for I have delighted therein. Therefore so maketh Ieremy: I will build thee, and thou shalt be inhabited, o virgine. Israel. Again, I will build thee, and thou shalt not destroy you.*

3. And as in building there is bestowed cost & labour to the building of a Temple, so require

quireth an vnmeasurable charge & labour: but the Lord *buildeth a Tower*: alluding to the manner of those builders, which being very rich and wealthy, spare neither cost nor labour to build and see that which shall be most pleasing vnto their hearts in the places wherein they haue delight to dwell. Thus, when *David* provided for the building of the Temple, he heaped vp a wonderfull treasure and more of all things belonging to the same. And thus, to take away all occasions of questioning, how this great matter should be accomplished; the Prophet doth notably tell vs, that *all the Earth is the Lords* by the plenty thereof: but also sayth, that the zeale of the Lord shall bring to passe that which he hath deuised, neither all the greatnesse of the cost, nor the vnmeasurablenesse of the labour, hinder the purpose therein.

A Tower
requireth
both cost
and labour.

He buildeth not this Tower in a corner or by-place of the vineyard, but in the middes thereof: alluding to them that build their houses in the middes, or the most conuenient places of their inheritances. Thus the Lord as most wise

4
The place
of the Tower.

How God
hath dispo-
sed his
works.
Gen. 1. 31.

What we
must do.

and provident, hath disposed all his work
in the best order (as we see in the mighty
works of the Creation he hath done) and
hath ordred all things to be most fit and
conuenient for the prosperitie and good
of his Saints. And thus hath he done for
vs: therefore let vs also yeeld our selves
fit for the Lords building, and edifie one
another: let vs bee thankfull vnto his
Grace, for such his great cost and care be-
stowed in and for vs; neither let vs be
mure to bestow of that the Lord hath
giuen vs, towards the aduancement of his
glory, and the comfort of our brethren.
moreouer, let vs (after his holy example)
vse and employ the wisdom, reason and
iudgement which he hath adorned
selues with, to the right ordning of all our
actions and affaires.

5. It hath pleased some to conclude
this great edifice or building in *Explan-*
ation: but it liketh me better, that by the
same we vnderstand either the great me-
tropolitan citie of the *Iewes*, namely *Ierusalem*,
or rather the Temple which *Solomon*
built therein, not only by the com-
mandement of *Dauid* his father; but also

by the
e. Lo
bute
Ialmi
ah, en
d ther
id the
hath
rusale
ilded
is self
the L
e nam
6. N
anser
ell ore
nd for
ad am
aliant
metin
arach,
oble an
ab) as
ah, Ios
gnific
these
us: P

the will, power, and authoritie of the Lord: and therefore was chiefly attributed to the Lord himselfe, as the Psalmist saith, *He chose the tribe of Iudah, euen the hill of Zion which he loved, and there he builded his Temple on high, and laid the foundation of it like the ground which he hath made continuall.* Psal. 78. 70. And of Ierusalem he saith againe: *Hierusalem is builded as a City that is wel compact together, it self, whereunto the tribes, euen the tribes of the Lord, go up to testifie to Israel, to praise the name of the Lord,* Psal. 122. 1.

6. Neither may the place be amiss transferred to the good gouernment and well ordred common-wealth of *Israel*, to which for the which the Lord raised vp, in, and among them, sometimes most wise & valiant Captaines, as *Moses* and *Ioshuah*; sometime prudent and vpriight Iudges, as *Jarach*, *Gedeon*, *Samuel*: sometimes most noble and famous Kings (especially in *Iudah*) as *Dauid*, *Salomon*, *Iehosaphat*, *Hazeiah*, *Iosiah*, and such others, which are also signified by this Edifice or Tower. And of these speaketh *Dauid*, when he singeth thus: *Peace be within thy walles or Towers,*

The good policie or gouernment of the *Israelites*.

102 *The Song of the Beloued*
and prosperitie within thy palaces.

The great
works of
God.

Reade Psal.
105 27. and
Psal 40.
verle 3.

Deut. 4. 7. 8.
33 31. and
10. 21.

7. By this Tower may likewise be vnderstood the great and wonderfull worke of God, wrought and declared openly, and in the middes of this people, of the which the bookes of *Moses*, of *Iosuah*, of the *Judges*, of *Samuel*, of the *Kings*, of the *Chronicles*, and of the *Prophets*, do a large testifie, whereof also the sweet Psalmist of *Israel* hath in many places spoken at large. Neither was there euer any nation vnder the heauens, to whom God came so neare, as he came vnto the *Israelites* in all that they called vnto him for: nor was there any nation so great that had ordinance and lawes so righteous: nor was there euer any people that heard the voyce of God speaking out of the middes of a fier: nor hath the Lord assayed to go and take him a nation from among nations, by so many tentations, and signes, and wonders, and warres, and a mightie hand, and a stretched out arme, and by great feare, as *Moses* plainly told them.

8. Finally, this great worke of Tower, doth not vnaptly signifie that my

ster

erie of Godlinesse, whereof S. Paule The myste-
 ke, saying: Great is the mysterie of rie of godli-
 nessse: for God was made manifest in nette.
 the flesh, was iustified in the Spirit, was 1.Tim.3.16
 one among the Angels, was preached
 to the Gentiles, was heepled on in the
 world, and was receiued up into Glory. This
 that new and strange thing, whereof
 both Ieremy, and Isayah, yea and Daniel, Isa 7.14
 and other Prophets, haue so plainly and 19.5.
 spoken and prophesied. A worke sur- Iere.31.22.
 passing all other in greatnesse: a won-
 der, farre beyond all other wonders to
 be maruailed at. The building of this
 edifice is of more value, cost, and care,
 then the building of Henuah of the rib Gen.2.22
 of Adam.

And this is applyed according
 to the sundrie vses of a Tower, which The vses of
 among some others, these foure: a Tower.
 That is to say: First, the Tower is buil- 1
 ded for a beawtie to the place; Se- 2
 condly, for a meete prospect and watch
 into the extreme borders, or as a gard
 to the same: Thirdly, for a defence 3
 and preseruatue for them that bee
 within it: Fourthly, for a terrour 4

and destruction to them that be without
it. And so (indeede) euery of these great
edifices before mentioned (as they are
and may be wisely considered) did bene-
fit and adorne this people with high glo-
rie: did yeele them a right watchfull re-
gard and prospect vnto euery part and
member of their Common-wealth: did
strongly arme, defend and preserue them
that dwelled vnder the shadowe thereof,
and astonished and vanquished their foes
on euerie side.

The happy
state of the
which haue
the presen-
ce of God.

Zach. 2. 5.

10. Thus hath the Prophet declared
not onely what cost and charge the Lord
bestowed on the people of *Israel*, to ex-
presse his loue & affection towards them,
but also how prosperous and happie was
the state and conditio[n] of that people, so
long as the Lord was present among them,
with his loue, grace, mercie and blessing.
And (indeed) this was their glorie, in the
middest of them (as the Lord said by the
Prophet *Zacharie*:) this was their wife-
dome, this was their defence, and this was
their victorie and triumph over their ene-
mies.

CHAP.

CHAP. VIII.

the love and mercie of God to his people
signified by this, that hee made
a Wine-presse in the Vineyard.
vers. 2.

WEE have heard of the bedging,
cleansing, and planting of the
Vineyard, as also of a Tower
builded in the midst of the same. Vn-
der this (the Lord continuing his care,
most and regard, willing to omit nothing)
he added a Wine-presse. The Pro-
phet saith, he diggeth therein a Lake, or a
Vessell, or a Tunn. The Greeks call it *Lenora*
that is, a Vessell, in the which the liquor
of Grapes, or the new Wine, is wont to
be pressed out. But because the word is
diversly taken, it hath pleased the Latine
interpreters, to translate it *Tarector*, the
which we call in English, a Wine-pressa, a
thing incident to the Vineyard. For by
this, the Grapes are pressed, and the Wine
taken out to the right use. And this was a

The Wine
pressa.

106 The Song of the Beloued

token of the conceiued hope of the fertilitye of this Vineyard, in and about the which, ther was bestowed & imploied such care, diligence & vnmeasurable expences.

2. But for as much as the Prophet speaketh in a parable or dark saying, which needeth an explication, we may not omit to search out the true meaning of the Prophet, & sense of his words, least that while we speak with the tongue, we obserue not Pauls rule, *to speake to edification.* By *Wine-press* in the Scriptures, is signified sometime the preaching of the Lawe, and the Doctrine of the Crosse, the which by the power of the spirit of God doth wonderfully breake downe the pride of mans heart, the courage of the cruell oppressors of the Saints, shaketh euerie strong hold which is raised vp against the Lords anoynted, and striketh into their hearts a terror of the diuine iudgements, their owne consciences beeing guiltie, accusing them of sinne. Because the children of Israel, whom the Lord brought out of Egypt, were by nature stiffe-necked & hard-hearted, neither would be restrained and nourred by that law which the Lord had

The preaching of the law, and doctrine of the Crosse.

written

written with his finger in the harts of me,
 at length gaue them a law written, the
 which also, he caused *Moses* to proclaime *Exo. 24*
 and publiſh openly, to be both heard and
 knowne vnto all. This law did the Pro-
 phet expound vnto the people; and
 from thence did denounce the iudgements
 of God vpon them that transgressed the
 ſame.

3. Saint *Iohann*. *P*reſtiſt, before he prea- The prea-
 ched *Chriſt Ieſus*, & made the people ac- ching of
 quainted with the ſweeteſt ſolaces of the *Iohn Bap-*
 Goſpel of *Chriſt*, prepared their harts with tiſt.
 Law, and the doctrine of the Croſſe, ſay-
 ing: *Repent ye: for now is the Axe laide to* *Mat. 3. & 4.*
the roote of the tree: ſo that every tree which *& 11.*
beareth not good fruite, ſhall be hewen downe
and caſt into the fire. *Chriſt* himſelfe cal-
 leth into memorie this law, denouncing
 iudgements and wo on the rebellious peo-
 ple, and to baniſh out of the hearts of his
 Diſciples, that vaine dreame touching the
 pleaſures of a worldly kingdome and car-
 nall libertie: he ſaith plainly, *He that will*
be my Diſciple, muſt take vp his croſſe & fol-
low me. Saint *Peter*, when hee would
 brule the hard hearts of the *Iewes*, who
 had

108 *The Song of the Beloued*

had crucified the Lord Christ, & so pressed out thereof the liquor of contrition, the teares of sorrowfull eyes, and the water of a bruised heart and greeued spirit acceptable to the Lord, put the Wine-press in v're: he hauing accused them, as guiltye of sinne: preached vnto the Iewes in these words: *Repent ye: or amend your liues. Againe. Repent and turne ye, that your sinnes may be blotted out.* In this Wine-presse, were bruised *Adam* and *Herah*, *Dauid* and *Salomon*, *Peter*, *Magdalen*, *Paul*, and other the seruants of God who vpon the Preaching of the Law and Doctrine of the Crosse of Christ haue (as the right Vine) yeelded vnto the Lord the sweete liquor of godlinesse when some others beeing obstinate and hard-hearted, beeing brought vnto the Wine-presse and bruised (like vnto the naughtie Vine) haue yeelded him the vnpleasant liquor, and vnfruitfull sap of wickednesse and sinne; as *Pharasa*, *King Saule*, *Herod*, *Iulian*, *Nero*, *Iudas*, *Demas*, *Simon Magus*, and such others.

Act. 2. 38.

& 3.

Good
Grapes.

Naughtie
Grapes.

Passions and
afflictions.

4. Sometimes the Wine-presse, signifies

flesh
which
y on
ce re
nd Ki
ne Lon
ngular
ages
omina
te for
herein
ther;
other
pleas
onne.
Vine-p
orth.
rather
planted
aine f
fuing
rosse,
nen. A
Vine-p
times
enemie
and w

afflicteth all passions and afflictions, the
 which it hath pleased the the Lord to
 lay on his people for their sinnes: as
 we reade in the Bookes of the Iudges
 and Kings of *Israel*, how oftentimes
 the Lord afflicted, not onely priuate and
 singular persons: but also great perso-
 nages, and whole countries for their ab-
 ominations and sinnes, as it was requi-
 site for him so to do, and yet in mercie, as
 therein expressing the nature of a louing
 father, to his disobedient child. Beyond
 others, those passions and crosses, which
 pleased God to lay vpon his owne
 sonne Iesus for our sinnes, are by this
Wine-presse, excellently depainted and set
 forth. This is the same Vine, whom the
 father sent forth from his bosome and
 planted in his Vineyard: this is that Lamb
 slain from the beginning, whose blood
 issuing forth from the *Wine-presse* of his
 crosse, hath pleased God, and comforted
 men. And thus he saith: *I haue troden the*
Wine-presse alone: albeit, this was some-
 times spoken against the *Judeans* and
 enemies which persecuted the Church,
 and which the Lord himselfe would de-
 stroy,

The passion
of Christ.

Ioh. 1. 29
 Ioh. 1. 36
 Ioh. 1. 41
 The right
 Wine,
 Iudg. 9.

Isa. 63. 3.

HO The Song of the Beloued

stroy, and therefore he is set forth there
as a victorious King or Captaine, all blood
die and redde, after the great slaughter of
his enemies: yet do the holy fathers vnder
stand the place of the Crosse and
passion of Christ, by the which hee
powring out of his blood, did overcome
the diuell.

Now, as he would, that all they which
followe him should take vpon their Crosse
and do the same: so would he, that we
should not refuse to tread this *Wine-press*
with him, as *Peter, Paul, James, John, Stephen,*
Polycarpus, & other his faithfull Apostles
Martyrs and Ministers haue in their pla
ces done, and so yeeld forth the precious
liquour of the Vine.

The Mini
strie of the
word and
discipline.

5. Sometimes the *Wine-press* noteth
the externall ministerie of the word of
God, the exercise of the Lawe of God,
and that godly discipline, by and in
the vse whereof the sweete ioyce of right
counselle and holinelle is wrought out
and applied to the glory of God, and the
edifying of the Church. And surely
this thing is as needfull in the Church
at all time and times, as is the hand of

man vnto his bodie, by the which that
 mode is taken and applied whereof the
 body liueth: and as needfull, as is the
 Vine-presse to the Vinitor. And Vine to
 presse out and bring to right vse the liquor
 of the Grapes. And this surely was
 performed (as the Lord would haue it)
 by the meanes of those godly Kings,
 Princes, Iudges, Captaines, Magi-
 strates, Prophets, Priestes, and Mini-
 sters, which the Lord raised vp and pla-
 ced ouer, in, & among the people of Israel
 from time to time as the Histories and testi-
 monies of holy Scriptures do truly testifie.
 6. Sometimes by this *Vine-press* is no-
 ted the fulnesse, aboundance and plentie
 of all good things. And indeed they were
 wonderfully enriched, prospered and bles-
 sed, far beyond all other Nations (as the
 Scripture report.) In this sense, vnder this
 generall word are collected and drawen
 together (as it were) not onely all those
 benefites and blessings before particular-
 named and considered: but also
 others whatsoever (if any more can
 be thought on) which the Lord had be-
 stowed on them.

The ful-
 nesse of
 all things

By

By the which he would that this people should be fully persuaded of his grace and love towards them; for whom he was willing to do whatsoever was needful, requisite to be done, to their satisfaction and happiness.

8. Lo, all these things hath the Lord done and bestowed on his Vineyard; that is, on his people. Now let vs hear and consider what he expecteth of them in return of those his blessings: and then note (as we may compare our condition and blessings with theirs) what he requireth of vs, whom he hath in his love enriched & adorned with so many noble benefits, and divine graces.

CHAPTER IX.

1. *The Lords expectation of fruit from his Vineyard.*
verse 2.

Then he looked into a desert, and behold, it was a barren field, like unto a wilderness.

WE have heard before of his great care, cost, and diligence

the husbandman, wherein the Lords great
 grace and mercie to his people is set forth.
 Now wee are come to his hope and ex-
 pectation. *Hee expected* (saith the Pro-
 phet) *that the Vineyard should bring*
forth Grapes : Tanabim (the word no-
 th) *Grapes in the Vines, or the clusters of*
grapes. This word is vsed by Pharaos
 ruler, who said to Ioseph, *The clusters* Gen. 40. 11
Grapes waxed ripe, and I tooke the
grapes and wroong them into Pharaos
drinke. And of such Grapes speaketh Ierem
 Ieremy : *Grapes on the Vine, Figges*
on the Figge-tree : that is, clusters of
grapes.

2. By this, the Prophet would teach The end of
 the Iewes, and not onely them, but our calling,
 also, and all others in the posteritie, deliuerie,
 that the Lord hath not loued them, and blet-
 sings,
 and stored them with his benefites, to
 the ende, that they should onely with
 barren Figge-tree, muster with greene
 trees, and make shew of fruite when it
 hath none : or bring forth vnwholsome
 fruites and naught : but that they should
 yield him fruite correspondent to his
 mercie and good nature: and this he

I

looketh

IIA The Song of the Beloved

looketh for, as that King, who hath both pardoned and aduanced the guiltie person, would that euer afterward he should be therefore thankfull and obedient: and as that husbandman, who hath uing bestowed cost, care, diligence and labour on his field, would that it should yeeld him the encrease and fruites of his trauels: else, the Lord will not onely complaine, *I haue exalted children and they haue rebelled against mee*, but also will giue ouer those rebelles and vnthankfull children to the spoile and utter destruction.

IIa. 1.

Mat. 21.

3. Vnto this part alludeth the Lord in the Gospell, where hee saith: *Mat. 21. 34. And when the time of the fruites be neare, hee sent his seruants to the husbandmen to receiue the fruites of the Vineyard.* And therein hee sheweth first, what the Lord expecteth of them on whom hee hath bestowed his benefites: secondly, at what time hee requireth it: and thirdly, by whom first, that which hee expecteth is the fruit of his labour on them bestowed.

What he expecteth.

When.
By whom.

second

secondly, hee required it at the time
fruite, or in the due time: third-
, by the Ministerie of his Ser-
uants.

4. Indee the Lord expecteth of
people the fruites of his trauell (as
taken after the manner of men) that is,
good fruites, such as in nature, quali-
tie, and quantitie, may be something
pleasing to his loue and manifolde
blessings.

And adde, in quantitie, nor, in that
he is able to yeelde a full measure,
to recompence the Lord for that hee
receiued of him: neither dooeth
the Lord expect or require it: know-
ing how vnable man is to extend it:
how vnprofitable hee is, when
he hath done all that hee can, or
could doo: but, in this sense,
of him to whome much is giuen;
he shall bee required; that how great
blessings are before others, by fo-
re the more shoulde wee exceede
in good fruites and thankful-
nes.

And this in effect the Lord teacheth,

4.
What the
Lord ex-
pecteth.

116 The Song of the Beloued

saying vnto them that followed him
Herein is my father glorified, that ye grow
and bring forth much fruit, and become
my Disciples. Againe, euery branch
that beareth not fruit in me shall
cutte off, and cast into the fyre.

15. 2.

The preaching of
John the
Baptist

5. This was the preaching of John
Baptist to the Iewes: bring ye forth the
worthy amendment of life, and thinke
say with your selues, we haue Abraham
our father. As if he said: it is a vaine
for you to brag of Abraham, and
God hath done for him: and how
benefites he hath bestowed on his
children, if waxing proud thereof,
care not to immitate Abraham,
yeelding to the Lord such fruites
Abraham yeelded. So saide Christ
if yee were Abrahams children,
would doo the deedes of Abraham.

The end of
the Mini-
sterie of the
word,

6. All the preachings, admonitions,
hortations, threatnings, and lessons of
holy scriptures, tend to this, that
might be perswaded to beleue in God
and to bring forth the fruits of godline.

he thankfull to God, who as he hath
 red, preserved and blessed them,
 ht alforaue them, and glorifie them
 is euerlasting Kingdome, through
 merittes of his onely sonne, Iesus
 Christ, Luk. 1.

The Lord also obserueth the time:
 hee sent not for the fruites vntill the
 time. Thus indeed it pleaseth the
 Lord to waite and expect our amend-
 ment & conuersion, vntill the opportune
 time: but then, hee would not willingly
 be defrauded. And this is not onely refer-
 red to the whole time of our growing and
 living here in this world: but also to
 the opportune time of this offered

The time
 when the
 fruites are
 required.

For euery thing vnder the sunne
 hath a time allotted. There
 the Apostle exhorteth: *Whiles ye*
time, day good to all men obserue the
 time: exhort one another whiles it is
 to day: and Christ biddeth vs to
whiles it is day. That is, to accept
 grace of God, and in the time of his
 mercies to yeeld him the fruites of thank-
 nesse.

I
 2.

Eccles. 3. 1.
 Gal. 6.
 Eccles. 3. 1.
 Hebr.

As then was the time for the Iewes
 I 3 The time of
 to the Iewes.

118 The Song of the Beloued

to yeelde good fruites, ripe fruit
when the Lord yet continued his love
to them, and graunted them the
of his word, godly Princes, a pro
perous peace. And this is our time
hauiing and enioying the like. The time

Our time is present: let vs not bee vnfruitfull
vgratefull: but let vs yeeld timely fruit
to the Lord.

3.
By whom
the Lord re-
quireth the
fruits of the
Iewes.

8. Finally, the Lord hath certain
seruants sent forth to require this fruit
as Christ said, *hee sent his seruants*
and who bee they? The Prophets
fathers of the olde Testament, who
those whose Ministerie the Lord
to require this fruit, and to call the
people of *Ephraim* and *Juda* to an
account.

By whom
he doth
now re-
quire the
fruits of vs.

Such he chose, called and named
wise and faithfull seruants: yea, after
hee sent his owne some in the flesh
them, with this hope, that they would
onely reuerence him, but yeelde him
the fruits of the Vineyard. And now
ceaseth not (as yet) to send vnto vs
faithfull Princes, wise Magistrates, paine
full Preachers, and godly Ministers,

require

require and do the like. Howsoever the
 Jewes haue bene and declared themselves
 people most vngratefull; let vs (as those
 ancient thankfull men) bee willing to
 double benefites on vs bestowed (if it were
 possible) rather then to be noted vnthank-
 full; especially to our most gracious and
 mercifull God. Let vs answer his expecta-
 tion in yeelding him at this opportune
 time, some good fruites.

CHAP. X.

What fruites they are, which the Lord
 requireth. viz.

Iudgement and Iustice.

The Prophet *Ishai* in the 7. verse of
 the 1. Chapter (expounding the Pa-
 rable he had proposed) telleth what
 those fruites are which the Lord God look-
 ed for and required to be yeilded to him
 in his Vineyard in the due time, say-
 ing: he looked for *Iudgement*, and for
Iustice: the which two words are
 often times combined and ioyned to-
 gether, and diuersly taken, according to the

*Iudgement,
 Iustice.*

*Mischpar.
 Zadarah.*

The dutie
of the Magi-
strates.

The dutie
of subiects
and of Chri-
stians one
towards an
other.

The Magi-
stracie.

diuers formes, parts, and actions, to the
which they be placed, vsed and applied.
Sometimes they be referred to the duties
of the Magistrates onely: sometimes
to them, and to the duties of all others
also; signifying in the one, the ordi-
nary function, and publike admini-
stration; and the ordinarie and law-
full knowledge and discerning of causes
according to certaine prescript laws,
whereby the Innocents are defended,
the guiltie are punished, and iustice
administred to euery person. In
other, that ciuill obedience, and
nall right which men owe, and are bound
by the law, to yeeld one to an other
them.

3. Again, as they be applied to the
magistrate and his office, two things
considered; namely to condemn and pun-
ish the malefactors, & that is *iudgement*
and to absolve the Innocents, and to de-
fend them from the iniurie of the wicked
and this is *iustice* Chap. 1. vers. 17. So
it is reported of David the chiefe Magi-
strate in Israel, *hee did iudgement and
iustice to all the people.* 2. Samuel. 8. vers. 15.

David abul

David abul

David abul

and this did Salomon execute in that Salomon
 memorable example of the two harlots
 that pleaded before him for the living
 child. He shewed *Justice*, when he gaue
 the child to his owne mother; he gaue
 judgement, when he condemned the other
 which had falsely accused the iust and in-
 nocent. So also Iohn did yeeld *Judgement* Iohn.
 killing the Prophets of Baal, & *Justice*
 preserving the Prophets of the Lord,
 and thus the holy Ghost commandeth
 to iustifie iust matters, and to con-
 demne wicked matters, the which who
 doeth, shall be said to yeeld *Judgement*
 and *Justice*: and the which two things, the
 Lord doth expect and require of all them
 that be put in authoritie, as *Iere. 22. 3.*

3. As the words are referred to the
 people, and their dutie, they comprehend
 the works and things which the Lord
 hath commanded and required of man,
 specially those which are contained in
 the second Table of the Lawe, by the
 which they should declare and confirme
 their Religion before men, as Christ com-
 manded: *So let your light shine before men,*
that they may see your good works. These

3
 The people
 and their
 duty.

Math. 5.

Fruites of
the feare
of God.

indeed are the fruities of the feare of God, faith,
and the signes of holy Religion, the
which, whosoeuer bringeth not forth
(howsoever he be entituled either in the
Church, or in the Common-wealth) he is
either as that barrain fig tree without figs
and as that Vine without grapes: or the
bitter roote that bringeth forth bitter
fruite, and that euill man, that from the
euill treasure of his heart bringeth forth
that which is euill.

1. The mind
and con-
science.

2. The word
and action.

4. And these two words may in this
part be aptly referred, the one to the mind
and conscience: the other to the word
and action in the which, the one is as the tree
the other as the fruite, expressing the kind
of the tree. And this cannot but draw us
to a more neere examination of them-
selves. Euery one is ready to say, that he
loueth God, and that he beleueth well
but this is certaine, that he only loueth
God, and hath faith, that loueth his neigh-
bour, his brother, and hath an earnest de-
fire to do those works, and to performe
those duties which the Lord hath enioyn-
ed him in his lawe. And we cannot say
that that man hath a lively and sound

faith,

God Faith, and is a right worshipper of God Faith and
 according to those commandements workes.
 contained in the first Table) who ex-
 celleteth not the same by a good worke,
 by an holy life: for faith which worketh
 not, is a dead faith; but by the worke,
 both the life and the qualitie of the faith
 is manifest. Therefore sayth *S. James*,
Show me thy faith by thy workes.

5. For as men do commonly gather
 each kind of fruite, as either their trees or
 their seeds do naturally yeeld (as not figs Such as the
 of chistles, or grapes of thornes: but figs tree is, such
 of the fig trees, and grapes of the vines:) are the
 so there springeth from a good faith and the fruites.
 care of God, not imparitie, not sinne,
 but holinesse & righteousness, which are
 the end of our redemption, as *Zacharie*
saith, Being deliuered from the hand of
our enemies, to this end, that we should serue
God in holinesse and righteousness, before
him, all the dayes of our life, without feare.
 And this containeth loue, mercie, gentle-
 nesse, peace, meekenesse, humilitie, long-
 suffering, and an obedient heart and ende-
 uour to obserue and keepe the lawe of
 God in all things. In and for the which,
 Christ

124 The Song of the Beloued

Math. 25.

Christ himselfe hath sayd, that he will commend them that shall stand at his right hand at the last Iudgement, as the notes and arguments of their faith and feare of God. And that the Prophet had this meaning, we may gather by this also, that he opposeth against *Iudgement*, *Oppression*: and against *Iustice*, a *Crying*: as in that which followeth is more plainly declared.

To do iudgment and iustice, is to keepe the way of the Lord.

6. The Prophet in this alludeth (as it seemeth) vnto that place in *Gen. 18. 9.* where God commending righteous *Abraham*, sayd, *that he knew that Abraham would command his children, and his household after him, that they keepe the way of the Lord*: he addeth, *to do Iustice and Iudgement*: to the obseruation of the which way, (as to that which the Lord prescribed them to do, and whereof he will call accompt) the Prophet calleth and allureth them. Lo, there is the fruite of faith and holy religion, expounded to be *walking in the way of the Lord*: that is, a keeping of the Law of God.

7. This was commanded to the *Iewes* vnder these two words, *Iustice*, and *Iudgement*.

ment. And this *Micheah* testified that the Lord required of the people, to do *justice*, to love *mercy*, *humble thy selfe*, and to *walk with God*; *Sapi. 6.8*. Christ also said in the Gospel, that the *Jewes* should have *Judgement*, *Mercy*, *Faith*, being the weightie matters of the Law, *Math. 23.23*. Which also *S. Luke* comprehendeth in these two words, *Judgement*, and the love of God, *Chap. 11.42*. Such pleasant fruits yielded *holy Job*, of whom the Scriptures report, *Job yielded* that hee was an *upright and a just man*, those fruits. (though he were a *Gentile* and no *Jew*, to the condemnation of the *Jewes*) and the word is expressed, in that it is added: *he feared God, and eschued evill*. Such fruits also both *Zacharie*, and his wife *Eliza-* *Zacharie* *beth* yielded among the *Jewes*, of whom and *Eliza-* *beth*. it is written by the Evangelist, that *they were just before God*. This Justice was discerned in them by the fruits and outward appearance, and not by the cause, which only commeth of the free mercy of God in Christ; and therefore he addeth, that *they walked in all the Commandments of the Lord without reprove*, *Luk. 1.6*. And thus sayth the Lord by this Prophet of *Jerusalem*.

Ierusalem
had iudge-
ment and
iustice.

126 *The Song of the Beloued*

Ierusalem before her rebellion: *It was full of Iudgements, and Iustice lodged therein*. Whereby he meaneth those works of the second table, for vnto those works he opposeth fornication, murther, filthinesse, rebellion, theft, couetousnesse, briberie, iniustice, &c. as *I/a. 1. 21. 22. 23.*

8. Thus haue wee considered what fruites the Lord God expecteth and requireth of his Vineyard, such as are good pleasant to him, and profitable for the Vineyard. These be the fruites, whereby wee expresse our thankesfulnesse to the Lord; then the which, nothing is more commendable in the iudgement of all good mē; then the which nothing is more delectable to be heard of, nor more acceptable to be considered, nor more fruitfull to be performed. Whiles the inhabitants of *Ierusalem* yielded this to the Lord, we heard him not to complaine, saying, *I haue nourished and brought vp children, but they haue rebelled against me: but we heard him to reioyce over them, and to commend them, saying, Ierusalem which hath promysed fidele tie vnto me (as a faithfull wife to her husband) is a faithfull City: & is full*

Isa. 1.

Isa. 1. 21.

Iudge
9. A
chen
es. 1
od rec
God
m, and
ine he
epe th
Ord
for
auen
eart
nding
ers to
er th

The
in t

T

N
a

of

Judgement, and Iustice lodgeth therein.

Deut. 10. 12.

13. 14. 15.

20. 21.

9. All this premised, doth *Moses* comprehend in these his words to the *Israelites*. Now *Israel*, what doth the Lord thy God require of thee? but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy Soule: that thou keepe the Commandements of the Lord, and the Ordinances which I commaund thee this for thy wealth. Behold heauen, and the heauen of heauens is the Lords thy God, and the earth with all that therein is. Notwithstanding the Lord set his delight, in thy fathers to loue them, and did choose their seede for them, euen you above all people.

CHAP. XI.

The ingratitude of the people, noted in this:

That the Vineyard brought forth wilde grapes, verse 2.

Now let vs consider how the *Iewes* answered the Lords expectation. This

What kind
of fruites
the Vine-
yard yeel-
ded.

Deut. 29.
& 30. & 32.

This people, notwithstanding all the benefits which the Lord in his loue and mercie had bestowed on them, declared themselves a people most vnthankful: neither was there euer any nation vnder the heavens that so much deceiued the hope and expectation of the Lord (as may speake it after the manner of moose touching the vnnaturall dealing, and postasie of that people, whose future de- generation and ingratitude, we cannot see) but that God foresaw from the beginning, and caused his seruant *Moses* to write thereof, ere euer he brought them into the land of *Chanaan*.

2. As soone as the Prophet *Isaiah* shewed what the Lord expected, namely, that he might receiue Grapes, which his Vineyard should (in all righte- and reason) haue yeelded him, he added by and by, how his hope and expectation therein was frustrated; for the Vineyard brought forth * *Baashim*, that is (by the word noteth) a kind of fruit, which in smell is most odious and stincking, and in taste, most loathsome and vsauor- The smell of this fruit is as the stincke

* *Baashim*.
Wild grapes
stincking
and bitter.

dead Carion, especially of the dead
body of a man. The Prophet vseth this
word, when he speaketh of the odious
smell of their dead bodies whom the
Lord should slay, Chap. 34. 3. saying,
*their staine shall be cast out, and their stinke
shall come up out of their dead bodies.* And
the Prophet *Ier* hath the same word,
Chap. 2. 20. *His stinke shall come up, and
corruption shall ascend.* And in this it
varieth the Hebrew word, and the
Greeke *aroma*, which is a most sweete
odoriferous scent, as of Myrr, Ci-
nnum, Calamus, Casia, or pretious oin-
ts, and sweete hearbes and flowers.
The taste of this fruite also, is as
the taste of the sap of wilde and sowre
Grapes, or as the sweete icicle or dropping
of the willowes, and such like, most bit-
ter, sowre, harsh, and loathsome, as that
which yecketh the stomacke, and prouo-
keth vomit. Neither is this fruite much
like in taste vnto that roote of bitter-
le, which (as the Apostle sayth) sprin-
g vp and troubleth the Lords people,
I. 2. 12. Moreover, *Iob* hath the
same word, the which is translated (as it

A roote of
bitternesse,

K may

130 The Song of the Beloued

may waite enough) Tares, or Cockle; Let thistles grow in steade of wheate;

* Baascha. for Barley * Baascha, the Tare or Cockle Chap. 31. 40. And in this place the Prophet vscth the plurall number, to note

* Ex acer- that there were many of this kind, * his uuis Greekes call them *Omphacas*, *ampelas* succus: *agrias agriamphélous*, which, the Latines translate, *Labruscas*, *Labrascas*; *uvas agrias* lachryma, *stes*, *syluestres*, & *erraticas*, and we call them wild grapes, as such which grow in the sides, banks, and hedges of the Vineyard. Diose. li. 3. and besides the fields of corne, as wheat, and things vnprofitable and noysome. ca. 9.

4. It is certaine, that the Prophet meaneth by this word *Baashim*, not onely fruite, but many fruites, and that of one kind, as is not onely contrary and contrary to the right grapes; but also most loathsome, hatefull, and naught. By which, he would depaint and set forth not onely the vnkindnesse of the people of Israel and Iudah to the Lord: but also the kinde of the fruites that they brought forth and yeelded to the Lord. He sayth not, that the Vineyard brought forth nothing: for that had bene most

solle

ollerable; but that it brought forth
fruits, howbeit, most stincking, and vn-
uerie fruites. Benefites bestowed, should
be kindly accepted, acknowledged, re-
membred & wel requited: but here, they
be neither accepted with kindnesse, nor
acknowledged, nor remembred, nor well
requited: nay beyond all this, which is
most monstrous, they are rewarded with
evil by them of whom the Prophet com-
mended in the person of Christ, *They have
rewarded me euill for my good, to the great
griefe of mine heart.* Such fruites indeede
should this vineyard, which were neither
conuenient to the nature and kind of the
good plant, nor to the wisdom, care, cost
and diligence of the good husbandman:
but all contrary and naught, that farre
beyond all hope and expectation.

5. But it is demaunded from whence
these naughtie fruites came? for it could
not be, that the good and choice Vine
should bring the forth, no more then the
good wheate could produce tares. Here
must more, that he saith not, that all
this Vineyard was of this Vine: but that
it was planted therein this Vine. Now indeede

Ingratitude
towards
them that
bestow be-
nefitcs.

F. & whence
came those
naughtie
fruites?

112 The Song of the Beloued

the wilde grapes came not of this, as it appeareth, but of such bitter rootes, as the enuious man had planted, when the right vines were either oppressed or removed (as *Isa. 57. 1.*) that is, *the Diuell did sow Tares, while men slept, and he went his way.* And this naughtinesse could not be corrected nor amended, nor changed (seeing the Lord hath appointed euery natural thing to keepe his kinde) neither by the goodnesse of the choise vine, nor by the commoditie of the place, nor by the diligence of the husbandman, but must of force bring forth fruites of that kind, as stincking and vnlauiery fruites of the semblable rootes.

The degeneration of the Iewes.

6. And here we may behold as in a glasse, a notable degeneration & naughtinesse of the people of *Israel* and *Iuda* who most ingratefull to the Lord their God, did not only not bring forth fruit to him acceptable and pleasant, but also most iniuriously gaue place to the Diuell (as *Adam* did) and brought forth grapes of gall, and bitter clusters; the whereof, is the poyson of Dragons, and the cruell gall of Aspes, as *Moses* saith *29. 16.*

Dent. 32. 32. 33. And the reason
 thereof is also alleaged in the same Chap-
 ter, where he sayth : *Their Vine is (not
 a choise Vine which the Lord hath
 planted, but) the vine of Sodom, and of the
 cities of Gomorrah.* Againe, they haue be-
 lieued theſelues frowardly towards him,
 being his children, but a froward and
 wicked generation. And this Prophet in
 the firſt Chapter in the behalfe of the
 Lord, diſclaimeth them thus : *Al ſinfull
 generation : a people laden with iniquitie, a
 people of the wicked, corrupt children : they
 haue forſaken the Lord, they haue prouo-
 ked the holy one of Iſrael to anger, they
 are gone backward.*

7. But did not the Lord foreſee this ?
 Doubteſſe, for all things are open
 before his eyes, and he foreknoweth
 all things ere euer they come to paſſe, ney-
 ther can his hope be fruſtrated, nor his
 prediction deceiued (as the hope and
 prediction of a man is deceiued) and
 therefore was not this alſo hidden from
 him, what fruites this Vineyard would
 bring forth. *Moses* foretold of this in *Dent.*
 29. ſaying : *I am ſure, that after my*

God did
 foreſee all
 this, and
 ſpake of it
 before it
 came to
 paſſe.

death ye will viterly be corrupt, and turn
 from the way which I haue commanded you
 And the Lord sayth by this Prophet
Isa. 48. 8. I knew that thou wouldest gra-
 uously transgresse, therefore haue I called
 thee a transgressor from the wombe: that
 is, from the time that I brought thee out
 of Egypt. It is sure that the Lord foresaw
 their rebellion; and what he was to expect
 from them, he knew wel enough: as like
 wise he knew, before he made *Abraham*
 what would follow. Therefore this is
 spoken as if there were in God a doubt
 hope what would follow: nor doth the
 Prophet subtilie dispute what the Lord
 expected in his own secret counsels: but
 he telleth, how meeete it was, that the people
 should haue shewed themselves thank-
 full to him, whose great blessings and gra-
 ces on them bestowed, they should not
 ther forget, nor deny, nor reward with
 will, nor deprive themselves of his daily
 blessings and benefits, through their own
 abominations and sinnes.

8. Thus the Lord hath commanded
 the Gospell to be preached & published to
 for their obedience to the faith: howbeit
 not so, as therefore in his secret counsels

expecteth that obedience in all; for he
 sheweth wel, that all wil not belecue, nor
 obey. The godly are by the word of
 God mollified, as waxe with the heate of
 the Sunne, and drawen to repentance: the
 other are hardned as clay, and made inex-
 cusable. Neither may we thinke, but that
 the Lord hath made them ensamples vn-
 der his owne children, who are wont to
 assemble, and take instruction at the con-
 sideration of his iudgements on the wic-
 ked, as the Lion is wont to do, when he
 seeth a dog beaten before him. And thus
 the Lord doth not only foreknow what
 cometh, but also provideth so, that euen
 the same things which are most noysome
 and grievous to the vngodly, are most
 profitable & comfortable to his children.
 And in this, appeareth both the iudge-
 ment and mercie of the Lord: his iudge-
 ment on those vnthankful *Jewes*: his mer-
 cy on them which belecue and continue
 in his grace, *Rom. II. 22.*

To conclude, as the holy Ghost hath
 ordered those works and duties which we
 owe and are bound to yeeld to our God,
 and those fruites which are of the best
 sort and liking, as to the fruite of the

God doth
 not looke
 that all men
 should be
 conuerted:
 for there
 will be some
 obstinate
 and vngod-
 ly persons
 to the end
 of the world

choyce vine, and the most pleasant grape
 then the which nothing is more accep-
 table and delightfome to the Husband-
 man: so hath he compared mans disobe-
 dience, ingratitude and sinnes, the which
 he should warily eschue and abandon, to
 those fruits that are of the worst taste and
 most loathsome, as to the wild and sour
 Grape: then the which, nothing is more
 hateful and vnpleasant. He sayth, that
 the Vineyard of the Lord, namely, the
 house of Israel and the Iewes, yeelded
 him wild grapes; that is to say, fruites
 odious & noysome: whereas they should
 haue yeilded him good fruites and pre-
 cious. And in this, they haue not fol-
 lowed that righteous Habel, who offered
 to the Lord that which was good: but
 they followed that wicked Cayn, who of-
 fered vp that which was naughtie and noy-
 some, to the great displeasure of God.
 they brought forth vnto him, not thank-
 full fruits of a good faith, but vnpleas-
 ant fruites of faithlesse ingratitude: as
 in the Chapter following, it shall be
 plainly declared, by the grace of
 God.

Gen. 4. 4. 5.

CHAP

CHAP. XII.

A viewe of the naughtie fruites of the
Vineyard: viz.

Of the finnes of the Iewes.

First we well note the Prophets words,
wee shall heare him to tell vs plainly
what hee meaneth by those wilde
grapes which the Vineyard brought
forth. For he saith, *Lo, oppression: Lo, a
crying: Vers. 7.* the which two words, do
answer those two former words, *Judge-
ment and Iustice:* and that by a pretie allu-
sion, which the Hebrewes call, *Zacoth Parom-
akshan:* that is, *a decking or garnishing of masia:*
the tongue: where (indeed) the Prophet *Polities*
joyneth together two words of neare like *Lingue,*
sound, but of a contrarie signification: as
he looked for *Mischpay*, and loe *Misch-*
ac: for *Tsedacab:* and loe, *Tseyacab.*
2. Where the Lord looked for *Judge-*
ment, behold, he found oppression: where
he looked for *Iustice*, behold, he found a
crying.

There was
neither
Iudgement
nor Iustice,
but oppres-
sion, and
crying.

crying. There was neither *Iudgement* to suppress the wicked, nor *Iustice* to defend the godly : but the wicked did oppress the innocents , and the innocents were constrained not onely to complain of the iniurie to them in authoritie , but also, to crie to the Lord for vengeance on their oppressors. In a word : there wanted the feare of God. And so all humanitie, gentlenesse and iust dealing : and in stead thereof, there swayed the malice of the cruel, and so all inhumanitie, crueltie and iniurious dealing one towards an other. Therefore the Prophet in his first Chapter, saith : *How is the faithfull citie become an hurlos ? It was full of iudgement, and iustice lodged therein : but now , they are murderers : roneious, deceitfull, extortioners, theeves, brybers, cruell and vnpure.* And truly , where these finnes sway, there is neither any feare of God, nor good religion, whatsoeuer shewe of holinesse men make before the world. The Prophet would therefore set foorth these their finnes euen before their faces to convince them , as transgressors of the lawe of **G O D** , whiles they would

with the Pharisees iustifie themselves
before all other Nations, as the
chiefly keepers and doers of the law of
God.

3. And it may be, that as in the two
former words, *Judgement* and *Iustice*, the
Prophet would comprehend all godly ver-
ties: so by those two latter words *oppress-*
ion and *crying*, hee would comprehend all
ungodly vices. And that as those 2. words
Judgement and *Iustice* were first referred to
the function and durie of the Princes and
Iudges, and then to the people (as it is be-
fore said in the 10. Chapter) so here, the
Prophet doth (no doubt) reprove the vn-
iust dealing and abuses of the Princes and
Magistrates, which were wont to oppresse
other men with their tyrannie, when they
should rather haue administred iudge-
ment: and the poore innocents were
compelled to groane and crie out for
want of Iustice which they requested
to haue at theyr handes; the which
came into the eares of the Lord, as
that clamour of the Israelites in *E-*
gypt, and as that of righteous *Loth*
in *Sodom*, and as the innocent bloud
of

He first re-
proueth the
vniust dea-
ling of the
Magi-
strates.

140 *The Song of the Beloued*

of *Abel* from the earth. And as that loud
crie of those Saints vnder the Altar, say-
ing: *How long Lord, holy, and true, dost thou
indge and auenge our blood on them that
dwell on the earth?* Apo. 6. 10.

4. Indeed, such Princes and Magi-
strates, this Prophet vehemently reproo-
ueth, and from thence descendeth to the
common people, he calleth them, as they
deserued: *Princes of Sodomah, and rebels
companions of theues, and murderers*: ha-
uing (indeed) a taste of the Vine of Sa-
dome, whose Grapes be of Gall and dis-
tillers bitter; whose Wine is the poyson of
Dragons and the cruell Gall of Aspes.
Moses prophesied: for whereas they
should seeke *Iudgement* and *Iustice*, in sup-
pressing the vngodly, and such as oppres-
sed the Innocents, and helping, defend-
ing and releuing the poore oppressed,
they did not onely neglect their dutie
therein, but also became cruell oppres-
sors themselves. As such of whom *Sal-
mon* complained, saying: *Behold the seares
of the oppressed, and none comforteth them
the strength of the hand of them that oppresse
them, and none giueth them consolation.* As

Isa. 1. 10 21.

23.

Deut. 32. 33

Isa. 1. 16. 17.

Eccles. 4. 1.

he said, the poore Innocents be oppressed by tyrants and cruell hearted persons, and they find no Iustice, nor perceiue Iudgement to be administred by them who are called and exalted to this function. And those kinde of the Princes of *Israel*, immitated *Indian the Apostate*, who either punished them that oppressed the poore Christians vpon their complaint, or deliuered, nor defended them from their oppression, as he should in right haue done.

The poore oppressed, find no Iustice nor Iudgement in them that should extend it.

5. After that the Prophet had pointed to the Princes and Magistrates of *Israel*, who had broken the yoake (as *Jeremie* said) then he commeth to the people, whom also with the same words he reproth, charging them, that they haue not duly neglected *Iudgement* and *Iustice* in their kind and manner of dealing: but al- haue bene as tyrants one to an other: oppressing, and deceiuing one another of them; without all law, humanitie, mer- cy, Iustice, Iudgement and pietie, trans- gressing therein most horribly the lawe and commandments of the Lord God; no lesse then did *Gomorah*: and therefore the

From the Magistrates he cometh to the people.

Isa. 4. 5. 6.

10.

the Prophet calleth them the people of
 morab, a sinfull Nation, a people laden
 iniquitie, corrupt children: And thus
 Lord chargeth them by Amos. Chap. 5.
 They turne iudgement into wormewood,
 leane off righteousnesse in the earth: that
 where they should vse iudgement and
 iustice as a fruite most sweete and pleasing
 to the Lord, they did in steed thereof, pre-
 pare all kind of oppression and crueltie
 towards an other of them: whereof there
 ascended vp a pitifull crie, as of the people
 oppressed against their oppressors.

6. Thus farre the Prophet speaketh
 generall words: from the which hee de-
 scendeth to certaine particular sinnes and
 abominations of the Iewes, with the
 which, (as with most vsauorie fruites)
 they had displeased the holy one of Israel:
 yet not, that euerie particular sinne of
 this people is heere numbred vp (for
 that had beene a matter both labourous
 some and vnpossible, in so much as
 they were polluted with infinite sinnes)
 but some certaine vices, which most rai-
 sed among them at that time. So Eze-
 chiel, when he speaketh of the sinnes of

Certaine
 particular
 sinnes.

The sinnes
 of Sodome.

Sodome

dom (to the which he comparēth Ierusalem with her sinnes) he nameth onely those 4. viz. Pride: fulnesse of bread: abundance of idlenesse: and contempt of the poore, *Ezech. 16.* And these Christ seemeth to note in the rich man, *Luk. 16. 19.* Who no doubt, The sins of the rich men. And in him many other sinnes besides: pride is noted, in that hee was *Luk. 16. 19.* clothed in purple and fine white: second, his fulnesse of bread, in that hee *29. 21* eate dilytiously: third, his idlenesse, that hee vsed it euerie day: fourth, neglect of the poore, in that hee not releue poore *Lazarus* at his

And thus Christ speaking of the fydious Husbandmen, *Mat. 21.* not chiefly their contempt and bloudy crueltie against the Prophets, the servants of G O D, and his sonne: the which he did sufficiently depaint and set forth their monstrous ingratitude against God. So here the Prophet nameth vp (as I said) some certaine sins, and such as we may thereby well iudge of the rest.

Now therefore, as the prophet had before generally

generally vnder two words) comprehended either all the wicked abominations of the Israelites, or at least their two capital vices, so in the words following the exposition and application of the Parable dooth hee number vp and note some certaine particular finnes, as the vnpleasing fruites of the ingratefull Vineyard. At the first he depainteth forth the insatiable couetousnesse and ambition of the worldly rich men, who are neuer content with any houses or fieldes, be they neuer so many, but labour daily to encrease and get more, howe neuer they come to them: as if the Lord had given all the earth to them, and not to any besides them; and that therefore, it is lawfull onely for the Lord to haue all, and not lawfull for any poore man, to possesse and enioy any part or portion thereof with them. Thus Alexander hauing the conquest of the world was not contented, but would haue the other world also at his commandement. But the Prophet threatneth them with a woe (as with those foure Grapes & tares) meete for nothing, but for the fire.

Verf. 8.

7. Another

Rioters,
gluttons,
& Epicures.

Another sowre Grape the Prophet
noteth and condemneth to the fire, in the
seuenth Verse, where hee saith: *Woe*
unto them that rise vpe early to follow drum-
meesse, and to them that continue untill
night, till the Wine inflameth them; as
much as spend most of their time in ry-
ng and excessiue pleasures, and vse
all meanes possible to prouoke the
Lord, and regard not the worke of the
Lord, neither consider the operation of
his hands.

8. An other wilde Grape the Pro-
phet noteth and censureth to the
fire in the 18. verse, saying: *Woe be to*
them, that draw iniquitie with cords of vni-
ty, and sinne, as with Cart ropes: &c.
Such, as are impenitent, contemners of
Gods iudgements; deriders of the Pro-
phets and Ministers; and of a reprobate
life: and vse all exercises and allure-
ments to harden theyr consciences in
their sinne.

Impenitent
contemners
of Gods
Iudgements.

9. Another wilde Grape hee noteth
and condemneth in the 20. verse, saying:
Woe be to them, that speake good of euill, and
of good: which put darknesse for

Men impu-
dent and of-
an impious
iudgement;

L

light,

*light, and light for darknesse: that pay the
for sweete, and sweete for sowre: as such
are not ashamed of sinne, nor care for he
nestie, but are growen into an impude
and desperate impietie.*

Contēners
of doctrine,
discipline, &
admoniti-
ons.

10. An other wilde grape he noteth and
condemneth in the 21. Verse, saying
*Woe vnto them, that are wise in thei
owne eyes, and prudens in thei
sight. As such as are contemners of
doctrine, discipline, and good admoni-
tions: such as disdain to learne of
ny * beeing (indeede) dead, ere
they perceiue themselves sicke, who
therefore Salomon calleth children, and
fooles. Pro.1.*

Such as glo-
rie in their
wicked ex-
cesse, and
iustifie the
wicked for
rewards.

11. An other wilde Grape hee no-
teth and condemneth in the 22. and
23. Verses, saying: *Woe vnto them
are mightie to drinke Wine, and to
that are strong to power in strong drink
And this hath affinitie with that
Grape which hee noted in the eleuenth
Verse: howbeit exceeding that, in
degrees, whereof the one is, that
these persons doo ioyne vnto that
otte a kinde of glorie, making brag*

their owne strength and abilitie in this
excesse, and deride and mockethem that
are weak and not able to keep them com-
mune in this same.

The other degree is this, which the
prophet also noteth in the 23. Verse, as
most incident to those persons: that
they *justifie the wicked for a reward, and
take away the Iustice of the Iust from
them.* As such as loue and like them
which resemble them in their sinnes,
and hate and cōtemne them that reprove
them, and be not answerable to their con-
ditions: as such, as in their excesse con-
demne all that is good, and commend that
which is abhominable.

22. These, and many other such bit-
ter and vsuorie frutes, did the people of
Israel and *Iudah* bring forth and yeeld to
the Lord, after all his great and bountifull
things bestowed on them, in stead of
sweete and pleasant frutes; yea, so farre
beyond all expectation, as it could not
cause woonder and admiration. This is not
spoke with-
out admira-
tion.
And this doth the Prophet teach in the
repetition of this demonstratiue *Hinne, Hinne,*
holde, as hee looked for Iudgement, and Ecce:

II4 The Song of the Beloved

behold, oppression for iustice, and behold crying: the which hath in it no small emphasis, force, and matter of moment. As if hee said, that the Vineyard of the Lord, contrarie to the nature of the Vine, and diligence, care and cost of the Lord thereon employed, did bring forth wilde Grapes; it was a thing most strange and miraculous. Therefore before at this, *Jeremie* also woondreth and expostulateth with them in Gods behalfe; thus *I* planted thee a noble Vine, whose plants were all naturall: how then thou turned vnto mee into the Plants of a straunge Vine? that is to say, how is a faithfull Citie become an harlot? (as *Isayab*) how is 'it, that oppression springeth vppe in the place of iudgement? and how is it, that there is a crying

Jer. ca. 2. 21.

Eccles. 3. 16

in the place of Iustice? yet so it is, as *Saia* also witnesseth; *I* saw vnder the Sunne wickednesse in the place of iudgement, and iustice in the place of iustice.

Heereby it appeareth, not onely that they had no feare of GOD at all (to whom they should haue yielded some better fruites had they feared him)

all can): but also that most horrible was
their ingratitude, deseruing to bee
of the mercy cast off from his loue and de-
of the hit.

13. Now, as no man beholding theyr
bitter ingratitude and wickednesse can but dis-
a thinge them, and condemne them, as wor-
The of destruction for the same: so let
eth and bee warie, that we fulfill not theyr
ds be a measure of iniquitie; by our like requitalls
Vnlike all those good things which God in his
e and mercie hath giuen vs: but lee
daily indenuour to answere the expec-
on of our most louing and mercifull
? (as hee is perfect as hee is perfect;
as hee is holy; and fruitfull to him
all good workes (to his honour and
rie) as hee hath beene, and yet is
od and gracious vnto vs in all things.

L 3

CHAP.

CHAP. XIII.

The Lords appellation and his request
of Iudgement in these words:

Now therefore o Inhabitants of Ierusalem
and man of Iudah : iudge I pray
betweene mee and my Vineyard
Verse. 3.

WE haue heard before on the
part, how the Lord shewed him
selfe towards the people of Ieru
salem and Iudah ; namely as a good husband
or diligent Vinitor to his Vineyard : and
thereon what he expected of them, nam
ly that they would bee fruitefull in good
workes , as is the good Vine in Grape
Then on the other part, wee haue heard
how much this Vineyard deceiued the
Lords hope and expectation , namely
this ; that when he looked for Iudgement
yeelded him oppression : & when he looked
for Iustice, it yeelded a crying ; it brought
forth nothing else but wickednesse and
iniquitie ; as that vineyard which yeelde

the Vintor sowre Grapes & noisome
 uices. And all this the Lord yet behol-
 eth and suffereth, being slowe to anger,
 and of great long suffering, waighing for
 the amendment of the people:

2. But now the vngodly, beeing of the wicked
 aud and reprobate mindes, hauing their think all is
 consciences seared with hote yrons, think safe & well,
 that all is safe and sure inough: for they if God pro-
 erswade as *Cayn* did when hee had killed ceed not to
 his brother *Abel*, that the blood of the punish the
 nor oppressed, crieth not to the Lord for by and by
 vengeance against the; nor think they that when they
 the grasshoppers wil sing of their iniuries offend him.
 the fieldes: nor doo they beleue that the Gen. 4.
 the Lord seeth the; & that he will be auenged
 on them for al their sins: yea, they imagin,
 that god who is gentle, mercifull, and wil-
 ling to expect their amendment, is very
 well pleased with whatsoeuer they doo.
 but yet thus saith the Lord (which Psal. 50.
 they little regard) *Thou thinkest wickedly,*
that I am like thee: but I will reprove
thee, and set in order before thee, that which
thou hast done. Again: *Is not this laid up in* Deut. 32.
booke with me? and sealed up among my trea- 34-35.
sure? *yea vengeance and recompence are*

mine, their foote shall slide in due time, for the day of their destruction is at hand, and the things that shall come upon them make haste.

Eccles. 12. for the matter is not so forgotten nor neglected as they imagine, nor will the Lord omit to call them and the matter into an examination and reckoning, and constrain their owne consciences to beare witnesse, and to condemne theyr guiltie soules.

the yngodly
are made
Iudges of
their owne
case.

3. But whom hath the Lord made Iudges of the cause betweene him and his people? Surely hee maketh not an exquisite choise of this or that friend, or this or that especiall Iudge: but he appealeth euen to the consciences and knowledge of them, who had so egregiously abused his goodnesse, and maketh them Iudges as they are wont to do, which are the most assured of the truth and sufficiency of their causes, the which being manifest can neither be concealed, nor denied by their very aduersaries.

And this is a sure Argument of the goodnesse of the Lords cause, that he appealeth to the consciences of his aduersaries, & willet them to giue sentence, when

For the matter be not so, as he hath declared it vnto them? Therefore he sayth: Verse 3:
*Now therefore, o Inhabitant of Ierusalem,
 and thou man of Iudah, iudge (I pray you)
 betweene me and my Vineyard.*

4. Thus Nathan the Prophet appeared not to any other Iudge, then to David himselfe, as he pleaded the case of *Uriah*; and he drew in David to pronounce the sentence of condemnation against himselfe, which sayd; *As the Lord liueth, the Lord that hath done this thing shall surely be punished.* And thus, when Christ had proposed a Parable of the like Argument to the Princes, Priests, and Rulers of the Iewes, he affixed to the same, as it were a request of their owne iudgement in the cause, saying: Therefore when the Lord of the Vineyard shall come, what shall he doe to those husbandmen? and they whom the Parable reprobued, gaue the sentence saying: *He will cruelly destroy those wicked husbandmen, and will commit his Vineyard vnto others, which shall yeeld him the fruites thereof in their seasons.* Neither can the conscience refuse to be both an vpright witness, and an accuser, and condemner of

2 Sam. 12. 9.

Math. 21. 40.

154 The Song of the Beloued

the sinfull soule, euen against it selfe, especially there, where the things are manifest: therefore he goeth no further for iudgement in the cause, then to the inhabitior of *Ierusalem*, and the man of *Iudah*.

4. Some would, that by this *Inhabitor of Ierusalem*, and *man of Iudah*, should be ment the Lord Christ, because the Prophet sayth not *Inhabitours*, and *men*: but *thou inhabitior*, and *thou man*: as also, for that Christ was the spirituall head and inhabitior of *Ierusalem*, the chiefe man of the tribe of *Iudah*, and the Sonne of God, to whom the Father had committed all *Iudgement*. Neither may we thinke otherwise, but that he shall be the *Iudge* of this matter, and of those persons in the generall Iudgement. But yet, it is plaine, that the Lord in this place appealeth by the Prophet to the *Iewes* themselues. And in that he speaketh in the singular number, *thou inhabitior of Ierusalem*, and *thou man of Iudah*; his purpose was thereby not to craue iudgement as simply of them all together, but particularly of euery one of them. Neither would he that only one of them should

The inhabitior of Ierusalem, and man of Iudah: by this some vnderstand Christ

He appealeth to euery one particularly.

should be Iudge of another: but that also every one of them, singularly should enter into his owne heart, his own consciēce, and examine himselfe, and iudge of himselfe in this case.

5. Neyther did the Lord doubt any thing to commit this iudgement to every one of them, the cause being indeede so iust and so honest of his part, and so manifest and well knowne to every one of them, as could neither be reprov'd by any of them, nor denyed. Therefore sayth he) I come now for iudgement in this cause to thee, even to every singular person of *Juda* and *Ierusalem*: requesting thee, to discern betweene me and my Vineyard. Such a thing we have also in the prophesie of *Hoseah*, where the Lord, *Hoseah. 6.4.* speaketh of *Ephraim*, and *Juda* iudgement;

in these words: *O Ephraim, what shall I do unto thee? O Iudah, how shall I increase thee?*

6. Surely, this could not but pierce their consciences, and compell them to give sentence in the cause, not onely ge-

nerally, but singularly, as *Cayn* did, saying: *Iniquitas* *Adi* *fime* is greater then I can beare: he mea.

sayth *Gen. 4. 13:*

sayth not, that mans sinne, or such mens faults; but looking into himselfe, and iudging himselfe, he sayth; *mine owne sinne*: the burthen whereof oppresseth my conscience, which acknowledgeth, that for the same a greater punishment is due vnto me then I am able to sustaine: if he iested not at Gods threatnings, as some do thinke: or, as King David did, who in the assured hope of mercie vpon his heartie repentance, confessed and sayd, *I haue sinned*: Who? euen I: But thou art a King, a Prince, a Magistrate, the head of the people, a man of Authority, and canst thou sinne? or at the least, wilt thou acknowledge and confesse thy sinnes vpon the words of *Nathan* a Prophet? a Minister? an inferior? a subiect? yea, my conscience testifieth against me, and I must accuse and condemn my selfe of sinne against God; and of the abuse of my authoritie which I haue from the Lord. And this is the request of Iudgement on the Lords behalfe, by the ministerie of his Prophet, his Minister, his Seruant.

CHAP.

CHAP. XIII.

The Lords complaint against his unkind people in these words: viz.

What could I haue done more to my Vineyard that I haue not done to it? Why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes? vers. 4.

After that the Lord had appealed to the iudgement of the people, touching the case betweene him and them, and obtained audience, he openeth the whole matter; and first, he doeth not only reapeate his manifold benefits bestowed on them, but also cleareth himselfe of all fault which peraduenture they should haue cast on him, and then both commenceth his Action of ingratitude against them, and proueth the same to their faces. Therefore he sayth, verse 4.

An action of vkindnesse commenced by God against the Iewes.

What could I haue done any more to my Vineyard, that I haue not done vnto it? Why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

As

As if he said: ye cannot say, that ye wanted any thing which of my part should haue bene done for you; wherefore then haue yee so recompenced mee? what moued you to vse mee so? are yee not too ingratefull against me? Lo, in this we see not only a very patheticall complaint of the Lord against this people of *Israel*, but also the reason of the same.

I
2

Hoseah.6.

1. A complaint.

2. The cause thereof.

2. These two points the Prophet Hosea combineth, when he saith in the Lord's behalfe: *O Ephraim, what shall I do unto thee? O Iudah, how shall I intreate thee?* By *Ephraim*, he meaneth the house of *Israel*: by *Iudah*, the *Iewes*. This is the complaint: he addeth a reason thereof, saying: *Your goodnesse is like a morning cloude, and like a dewe that quickly goeth away*: whereby he noteth their inconstancie and deccitfulnesse. This complaint is also very patheticall, as if the Lord had strived with himselfe to haue vttered something more, then he could in words expresse. And this doeth the manner of the speech by interrogation or exostulation fortifie, hauing in it indeed

The manner of the speech;

Indeed a more emphasis and force, then
 he had onely sayd, in a playne affir-
 mation; I am not able to do any more
 then I haue done for *Ephraim*: nor to
 treat *Juda* better then I haue intrea-
 ted him. I know not what more I should
 haue done for my Vineyard, then I
 haue done. In this sort speaketh the
 Lord in *Jeremy*, 31. 20. saying; *Is E-*
phraim my deare sonne, or pleasant child?
 though he would say, *No, no*: for he
 hath dealt vnfaithfully with me. And
 thus sayth the Lord againe, clearing him-
 selfe, *Jerem. 2. 5. What iniquitie haue your*
others found in me, that they are gone
from me, and haue walked after va-
rie, and are become vayne? as if he
 sayd: *None at all.*

3. And here, the Lord expostula-
 ting with the house of *Israel*, seemeth
 to reuiue and call into remembrance, The Lord
 what wonders and workes, what bene- puts them
 fits and blessings hee had wrought, in mind of
 one, and bestowed on an vnkinde his owne
 and ingratefull people. As if he would goodnesse
 haue sayd: O house of *Israel*, and men of them.
Isaiah, consider well & remember, what I
 haue

Ezek. 16. 6.

haue done for you: haue I not pow-
 forth many blessings and benefites
 you? haue I not done and wrought man-
 strange and wonderfull workes among
 you? yea, and such, as none else could do
 did not I make choyce of thee for my
 selfe before all the nations vnder the hea-
 uens? when thou diddest wallow in the
 miserie, vile and contemptible, did not
 looke vpon thee, pitie thee, and promise
 thee life? did not I spread my skirts
 thee, and couered thy filthinesse? did not
 I swear vnto thee, and made a covenan-
 with thee? did not I wash thee with wa-
 ter, and annoynted thee with oyle: and
 clothed thee, and shooed thee, and girded
 thee about, and decked and adorned thee
 with gold, silver, and fine linnen, and filke
 and broydred worke? did not I feed
 thee with fine flower, and honey, and
 oyle, and made thee beawtifull? and did
 not I for thee all things else, either plea-
 sant, profitable, or conuenient every
 way? And was this of thy goodnesse?
 was it not rather of my lone and mercie?

4. Againe call to mind and consider
 the house of *Israel*, and man of *Judah*, what

have done: did not I make choyses of The Lord
the Place, as strong, plentifull, and plea- sheweth
ant for my Vineyard? did I not hedge how prou-
the same about with my grate, and diuine dent and
rotection? did I not cast out the stony carefull he
hearted Canaanites before thy face, and Vineyard,
all things that might hurt or annoy thee?
did I not plant in thee the pleasant Sorbe
and best plants, and stored thee with
oly, zealous, and godly men? did not
with cost and care build a Tower in the
middest of thee? haddest not thou a
emple for my worship, and noble
ings and Princes, and many mightie
rkes in the middest of thee for thy bet-
beawtie, glorie, and defence? did
not make a Wine-presse therein, and
red thee with the burthens of the
ophets, and admonitions, and com-
s, and comminations, and exclama-
ns, and exhortations, and all things else
the health of thy Soule, to stirre thee
and enable thee to be fruitfull and
inkfull?

Well, after all these tokens of my
e and mercie towards thee: did not I
e for grapes and expect good fruites?

M

yea,

God purs
them in
mind of his
owne good
expectatiō.

Isa. 43. 21.

Here the
Lord char-
geth them
with ingra-
titude.

The cause
of his com-
plaint.

Isa. 43. 21.

yea, I stayd and wayted: from sinde
time, to see if thou wouldest yet a lenger
bring forth any good and pleasant fruit
vnto me: for as I am mercifull, of long
suffering, and would with all mine heart
rather wayte for the repentance of a sin-
ner, then hastily to condemne and de-
stroy him, if there may be hope there-
of: so I haue stayd and wayted for thee
to yeeld me good fruites: I looked for
grapes, that is to say, for *Iudgement*, and
Iustice: I hoped that thou wouldest per-
forme those duties which in my Law
I had prescribed thee to performe: for
I formed thee for my selfe, to shew forth
my prayse.

6. But after all those blessings and
tokens of my loue, what hast thou yeelded
me to answere my loue, and satisfie
mine expectation? Thou hast not care-
ned vpon mee (*o Iacob*) but thou hast
wearied mee (*o Israel*.) Thou hast not
brought me the sheepe of thy burnt
offerings, neither hast thou honoured me
with thy sacrifices: &c. but thou hast
laden me with thy sinnes, and wearied
mee with thine iniquities. Thy faith
hath

hath sinned, and thy teachers have
transgressed against mee: and thou hast
wounded mee: in stead of grapes, wilde
grapes: that is, for Indgement and Iu-
stice, Oppression, and a crying: wid-
ednesse, and iniquitie: *Eccles. 3. 16.*
Isa. 5. 7. Thou hast brought forth
me for liberalitie, couerousnesse:
for sobrietie, drunkennesse: for repen-
tence, impenitencie: for loue, enie:
for chastitie, filthie lust: for long-suf-
fering, hastie reuenge: for humilitie,
pride: for mercie, crueltie: for iustice,
iniquitie: for iudgement, oppression: for
goodnesse, naughtinesse. And why hast
thou so done? what reason hath moued
thee to behaue thy selfe so towards
me?

They had
no reason
to behaue
themselues
so towards
the Lord.

7. Thus did the Prophet Nathan in
the name of the Lord vpbraid David
King, and he sayd: *Wherefore hast*
thou despised the commandment of the Lord
and thou hast done euill in his sight? And thus Sa-
ul charged and vpbraid Sam, and
said: *Thus and thus hast thou done: Where-
fore hast thou not obeyed the voice of the*
Lord? And in this sort, *Moses* charged and

2. Sam. 12. 9.

1. Sam. 15. 19

Deut. 32. 6.

expostulated the old Israelites, saying, *Ye forget the Lord, ye foolish nation and unwise?* But why haue yee done thus what can yee alleage for your selues to iustifie your selues in this point? Surely ye are wholly inexcusable before me, and as naked as *Adam* was after his fall, neither are ye able with fig leaues to cover your filthinesse and shame.

8. Thus are they accited, and drawn to the barre of Gods iudgement, and hardly charged vpon the Lords complaine. They stand arraigned in the open Sessions before the eyes of all the world, with guilty consciences and trembling hearts, and find no reason to excuse themselves vnkindnes, nor any way to escape either the sentence of cōdemnation, or the execution of that iudgemēt which is denounced against them for such their monstrous ingratitude, and well worthy: for why should they so requite the Lords goodnesse, who yeeld him wild grapes, when he requirith and expected fruites answerable to his loue, wisdom, cost, care and diligence. They had no reason at all so to deceive his hope, to frustrate his expectation,

Behinde themselves so frowardly towards him, as they themselves cannot loose but in their consciences graunt, and with their tongues confesse the same to God, and all his holy Angels.

CHAP. XV.

The Lords sentence and commination,

viz.

And now I will tell you what I will do to my Vineyard, verse 5.

As much as the house of Israel, and the Iewes, would not be moued at all to the performance of their dutie, which was, that they should haue walked the way of the Lord, being fruitfull in good works) either by the consideration of his benefites, or his expectation of their good fruites, or by the equitie of his cause which he referred to their iudgements, or by his wofull moane & patheticall complaint of their monstrous vkindnesse towards him; he proceedeth in his suite against them, and now (at the length) threatned them with his heavy iudgement.

A comination.

ments and plagues, the which, he did full determine, & cast on them, except they repented.

When Christ in the Gospell had proposed the Parable of the perishing husbandmen and the Vineyard, to the priests and rulers of the Jewes, he there vpon asked them, saying: *When therefore the Lord of the Vineyard shall come, what shall he do to these husbandmen?* and they

The Jewes
out of their
owne words
are both
iudged and
condemned

gaue the sentence of condemnation against themselues, saying: *He will destroy those wicked men, &c.* And the Lord replyeth: *Therefore I say vnto you, that the kingdome of God shall be taken from you, &c.* Here our Saviour hauing gotten of those Jewes the sentence of condemnation against themselues, manifesteth their owne words, and threatneth them with the iudgements of God for their wickedness: *Therefore I say vnto you, &c.* So dealeth the Prophet, and sayeth in the name of the Lord: *And now will I tell you what I will do to my Vineyard.*

There is a
iudgement
denounced,

3. Indeed there is something purposed to be done, & a worke to be wrought in his time, that the eares of all them that

hear

M

hear

ere thereof, that glasse sayth the Brethren
 her, for they haue mocked me & desired
 mine expectation (sayth the Lord) which in
 the due
 time shall
 be executed
 therefore shal they also be mocked & derided
 on the
 iured or they loathed blessings, they shall be
 guiltye.
 therefore haue cursings: they contemned
 herie, they shal therefore haue seueritie
 they shal be troubled as with a storme in
 the sea, with a sword in an house, with a
 mouth in a garment, with a rust in yron,
 with a fire among thornes: they shall find
 their enemies to be as strong as Gyants,
 ratching as Lions, as cruell as Beares,
 fierced as Tygars; they shall be spoyled
 and punished; and then, be constrained
 to acknowledge their owne unkindnesse
 and sinnes against me. And this is that
 which *Isaies* prophesied of long before
 hereof the Prophets preached in their
 times, and Christ himselfe confirmed and
 confirmed on the latter *Ieremy*, which in
 the due time was also accomplished.
 4. By this we may perceiue, that their
 sinnes were not small against the Lord,
 who was so mightely prouoked to high
 displeasure: and that, as their great
 sinnes moued him to great wrath, so

the end of this wrath is the death of the
 repentant sinner: for as without sinne
 there is no displeasure; so without dis-
 pleasure, there is no death, no miserie
 for man was not subiect either to death
 or miserie, vntill he had sinned. But this
 will appeare the more, if we duly con-
 sider, first who they be which are here
 threatned to be punished, and then who
 he is, which threatneth and punisheth
 them.

1

2

I

The Lords
 owne Vine-
 yard is
 threatned.
 Amos 3.1.2.

The old
 Israelites.
 1. Cor. 10.

But who are threatned to be pun-
 shed? euen the Vineyard of the Belov-
 ed, the house of *Israel*, the people of the
 Lord, for they haue rebelled against him.
 Neither doeth the Lord omit both to
 threaten, and also to beate and punish
 them for the same. Thus iudgement be-
 ginneth at Gods house (as the Apostle
 sayth) and if it be so, what shall be the
 end of the vngodlies *S. Paul* layeth the
 case of the old *Israelites* before the *Ch-*
ristians, and telleth them, how they are
 made examples to them that come after.
 They might haue bene examples to the
 latter *Iewes*, had they had grace, and
 those latter *Iewes* may be examples for

Therefore let vs not be high minded
 but feare, for if God spared not the na-
 tural branches, neither will he spare vs, if
 we be polluted with the like abominati-
 ons. The Scriptures are stored with these
 and such like cominations and threats of
 iudgements, not I say, not against the
 Gentiles and Heathen people, but against
 the people of *Israel* and *Judah*, as the sha-
 king of a rodde ouer the stubborne ser-
 uant and rebellious child.

6. But who threateth, and who pu-
 nisheth the people of God? who durst be-
 bolden and reprove them, to threaten the
 correct and punish them? The Pro-
 phet telleth them, that God taketh this
 matter into his owne hand, and doth both
 threaten and beare them that bee of his
 house, if they offend him, as a Mai-
 ster his seruants, as a father his child: and
 as he exprellerh in these words: *Now*
will I tell you what I will doo to my Vineyard.
 these are the words of God, which the
 prophet speaketh vnto them: and hee
 saith not, I will appoint or command this
 to that Tyrant, or this or that person to
 execute this thing: but I will doo it my

2.
 god threat-
 neth and
 punisheth
 his people.

170 The Song of the Beloved

31.09 selfe: yea, I will correct and punish my Vineyard mine owne people with rods with stripes. An hard case is it no doubt when a father shall be constrained through the stubborne wickedness of his owne children, to be seuerer & cruell vnto them. Yet soe, they, even they whom hee hath brought vp, haue abused his goodnesse so far, that hee is iustly prouoked to punish and grieue them with seueritie.

7. Thus said the Lord by his Prophet to David: Babold, I will raise vp enill against thee out of thine owne house, 2 Sam 12. 11. And Isay saith; that for the sinner of the people, God will take away from Ierusalem and from Iudah, the stay and the strength, the stay of bread and all the stay of water, Mic 4. 1. Againe: The Lord shall make bald the heads of the daughters of Zion and the Lord shall discouer their secret parts: Ierl. 17. Againe: The Lord shall make the filthy of the daughters of Zion, and purge the blood of Ierusalem out of the middes thereof by the spirit of Iudgement, and by the spirit of burning. Isai 4. Againe: The wrath of the Lord is kindled against his people and hee hath stretched out his hand vnto them.

And the Lord himselfe by the Pro-
phet Habakkuk Chap. 1. 5. I will make
your dayes a worke which yettill now
ye haue not declared, if a man could declare it you?
Act. 13. 41. And he meaneth his iudge-
ments on the Iewes for the contempt of
his word, the abuse of his blessings, which
he saith he will himselfe execute. So he saith
I will againe visit the King of Iudah: I will
execute a curse vpon him, and will take away
his seed, and will build a tower, and will set
a watch vpon it. 8. And this acknowledged the seruant
of the Lord, when he said to Elisha coun-
selling the great plague of famine that was
in Samaria in the siege of the King of A-
ram, Babylon will come to the Lord.
King 3. 24. For there is not euill in a Ci-
ty which the Lord hath not done, saith
Elisha: by this it will bee, meaneth those
distresses and troubles which fell vpon
the Cities of Ierusalem and Iudah for theyr
transgressions, and were accomplished by the
Lord himselfe according to his de-
claration, saying I will send a
famine vpon Iudah, and it shall deuoure
the places of Ierusalem. Amos 3. 5.
Againe

ter. 22. 7.

By this euil,
he meaneth
plagues, not
that God is
Author of
sinne.
Amo 3. 6.

S

T

S

Amos 3. 5.

172 *The Song of the Beloved*

Againe he saith: *I will visit you* for all your iniquities: Chap. 3. 2. And the Prophet *Isaiah* in this place Veth the Pro-
 nowne and pariele, *Ego*, which be-
 ing proposed for an Emphasis, addeth
 to the matter the more vehemence: As
 in the 15. of Gen. vers. 7. the Lord saith
Buen I the Lord, which have brought
 thee out of *the land of the Chaldees*. By this
 it appeareth, that the Lord himselfe both
 threateth and punisheth his people for
 their rebellion and sin, whosoever be his
 executioners.

Notwithstanding, the goodnesse
 of God is seene euen here also, in two
 things: first, that he doth not punish them
 before hee giueth them warning thereof
 by his Prophet: secondly, that he punisheth
 them not by *de* by, but deferreth it as yet
 and these two poynts he expresseth in
 those two words: first he saith, *Now I will*
 2. *visit you* secondly, hee saith, *What I will*
 1. *doe*: that is to say, what now, but
 hereafter in the time to come; *I will doe*
 to my *vineyard*.

God giueth
 warning 10. Of the first saith the Prophet
Surely the Lord will do nothing.

reuealeth his secrets to his seruants the
 Prophets. And this mercie did the Lord
 shew vnto the olde world, when he war-
 ned them by Noah, of the plague ensu-
 ing. And the like he did to Sodom and
 Gomorrah by Lot, but most of all hath
 his mercie bin declared on the Israelites:
 to whom the Lord sent his seruants the
 prophets, from time to time, to admonish
 them of his displeasure, and to call them
 to repentance. And in this, he would that
 we should vnderstand, how loth he is to
 destroy a sinner, and how willing he is,
 that he should conuert and liue. There-
 fore, when we heare those threatnings and
 admonitions denounced and given to vs
 by the Lords Ministers, let vs not con-
 temne nor disdaine them, but know, that
 the Lord by these meanes is willing wee
 should vnderstand his pleasure: be admo-
 nished to flie those future destructions
 whereof we be warned in the time of his
 grace.

II. In the second, appeareth his most
 wise deliberation and mercifull long suf-
 fering. But what need hath the Lord to
 admonish vs before hand of plagues en-
 suing?

before he
 plagueth
 them that
 offend him

Gen. 6. 13.

Gen. 19.

2. Gods
 long suffe-
 ring in not
 plaging the
 by and by
 as soone as
 they offend
 him.

and moued
through
the heart
and hand

Psal. 8.
H. 2. 2. 6.

Isa. 55.

Isa. 84. 9.

The long
suffering &
goodnesse
of God,
should not
embolden vs
in sinne.

saing: stay for our amendment: to
ferre to power downe the thunderbolt
- of wrath vpon sinfull and miserable men
- Surely we may well wonder in this
Lords goodnesse with this Psalmist, which
saide: Lord, what is man, that thou shouldst be
mindfull of him: or the sonne of man, that thou
wouldst consider him? Is he his spoken
for our sakes, and to be slowe to anger, to instruct
and teach vs? he sheweth that the thought
of the Lord and his waies, are not like our
thoughts, or our waies: but that for his
names sake, and for his praise, he will defer
his wrath, and refraine, as he saith: by the
Prophet, to punish offenders. Therefore
he is slow to anger, and forbeareth long
yet he punisheth men when they offend
him, to waight for their repentance
and that when soeuer the fruits of our faith
appeareth, and we declare our selues such
as forsake our wicked wayes and vngodly
imaginings, hee is most readie to shewe
mercie and to forgiue vs our sinnes. How-
beit, this is not spoken to embolden vs in
our sinnes, nor that we thereby presume
on his goodnesse: for as he is slow to an-
ger towards them that are curable by re-
pentance

entrance: so is he of great power towards
 them that presume & continue obstinate,
 to destroy them. Let vs not therefore pre-
 sume and sinne more and more, because
 of his goodnesse forbearth yet to punish
 us: but rather let this his goodnesse leade
 us to repentance and newnesse of life.

12. To this end the Lord deferred to
 destroy the old world, after he had given
 them warning thereof by *Noah* an hun-
 dred and twentie yeares: in all the which
 time, they had space to repent. Thus
 the Lord made a stay to destroy *Son-
 ne*, after he had told *Abraham* thereof,
 and had warned them by *Loth* one whole
 night. Thus the Lord allotted vnto *Ni-
 ne* fortie dayes: thus the Lord waited
 for the children of *Israel* in the wilder-
 ne fortie yeares; and after that, in the
 times of the Iudges, of the Kings, of the
 prophets; many yeares after hee had
 warned them, did hee deferre to punish
 them: *Hezekiah* had the time of his life,
 and *Iosiah*, had his life also of respite,
 before the Babilonicall captiuitie.

Lastly: the latter Iewes hadde fortie
 yeares allotted them to repent, after that

Christ

Christ had foretold them of their first
desolation: And wished (with all his heart)
for their returne and amendment; the
which, when he found not, he sighed,
thus complained: *Oh that my people had*
their time) hearkened vnto his voice, and I had
had walked in my waies: I would soone have
humbled their enemies, and turned mine back
against their aduersaries?

Psal. 81. 13.

14.

The Iewes
considered
not of Gods
mercie and
long suffer-
ing of the.

13. But notwithstanding this forewarn-
ning and the long suffering of the Lord
the Vinyard of the Lord, which brought
forth wilde grapes, and turned Iudges
ment into Worme-wood, and Iustice
to iniurie) would neither acknowledge
their vngodlinesse as yet, nor repent of
their sinnes, nor regard the Lords mercie
but as a froward generation, they resisted
the holy Ghost; and as the fathers did,
did the children: and worse also, degener-
ating and declining farther and farther
euery day from the good nature of the
heavenly father, through the malice of
the diuell, to whom they gaue place, and
brought forth fruites more agreeable to
him, then answerable to the loue and
goodnesse of God.

14. Beside

14. Besides all this, when the Lord God of hostes did call them vnto weeping, and mourning, and to baldnesse, and to girding in sackcloth, that is, to repentance: behold, they in contempt of his word had joy & gladnesse; slaying oxen, and killing sheep: eating flesh, and drinking wine: making great cheare; saying in derision of the prophets and their preachings, *Let us eat, and drinke and be merrie: for they say, to morrow we shall die.* Therefore it was meete, that the Lord which had enriched them with benefites, should now reprove them, and threaten to power out his wrath vpon them: and now let vs heare what is denounced and threatned to be cast on them in the day of their visitation.

CHAP. XVI.

The Lord threatneth to destroy his people;
viz.
He will consume, tread downe, and lay waste the
vineyard: Vers. 5. 6.

The Lord hauing called audience
to his words, and plainly declared

N

his

his displeasure against his people for their wickednesse and therewithall threatned vengeance which was in the due time to be powred forth on them that would not take the benefite of his long suffering, and repēt; he now in certain particulars, sheweth both the destruction of the vineyard & the means to further the same. The destruction is displayed in these 3. words, viz.

The destruction of the vineyard,

1. *I will take away the hedge.* 2. *I will breake downe the wall thereof.* 3. *I will lay it waste.* The meanes thereof are discerned in the other words contained in the same 5. and 6. verses: whereof we will speake in the 2. Chapters following, and God will. In this wee may consider the destruction threatned, and the manner thereof.

Malac. 3. 11.

1 A deuouring or consuming.

Ezech. 39.

27.

2. There was a time when the Lord said he would reprove the deuourer, and withhold him from hurting the vine: but now he threatneth, that the vineyard shall be deuoured or eaten up: whereby is ment, that the people should be consumed, some by the sword: some by pestilences: some by famine: some by wilde beast: the four ordinary plagues which the Lord will

work

not to bring vpon this rebellious and
 unthankfull people, according as he had
 threatned them in *Deut. 32. 23.* I will
 send plagues vpon them: I will bestowe mine
 arrows vpon them: They shall bee burnt
 with hunger, and consumed with heate,
 and with bitter destruction: I will also
 send the teeth of Beastes vpon them, with
 the venome of Serpents in the dust: The
 Lord shall slay them without, and in the
 chambers feare: both the young man,
 and the young woman, the suckling with
 the man of gray hayre. And this more
 fully is set forth in the 28. Chap. of the
 2. *Isa.* where the Lord telleth, that he will
 consume them to be consumed from the land
 wherein he would plant them, if they wold
 obey his voyce, to keepe and to do all
 his commandements. Yea, even as the fire
 deuoureth the stubble, so they should be
 deuoured & consumed. 3. Of this *Ezechiel*
12. maketh at large. And that thing might be
 sooner accomplished, he wold cause, that
 the *Ammonites* should deuoure *Manasses*, and that
Manasses also should deuoure *Judah*: Thus
 the Tribe should consume an other, & by
 all broiles they should work one anothers
 destruction,

Deu. 28. 21.
Isa. 1. 20.

180 *The Song of the Beloued*

destruction within & among themselves
then the which, no kind of contention
more perillous and miserable. The H
stories of the bookes of the Iudge
Samuel, the Kings, the Chronicles, and
finally, the storie of *Iosephus*, touch
ching the latter state of the *Mach
bees*, and of the Lewes, yelde vs man
lamentable examples of this matter. And
hereof was it, that the *Psalmist* compl
peth to the Lord; *Thou givest vs as shee
to be eaten vp, and thy Vineyard is be
denoured of the wilde beasts.*

Psal. 44. 17.

Psal. 80. 13.

a. Attrea-
ding down.

4. Next, the Lord saith, that the *Vine
yard shall be troden downe*: alluding to the
breaking in of wilde beasts into a *Vine
yard*, which do not only eat and deuoure
but also tread downe and spoile the vine.
And this rightly noteth the maner of for
raine enemies, which inuade with force
and deuoure & overrun both the countrey
and the people therof. By the which, the
Prophet signifieth, that the enemies of *Is
rael*, which were as yet withstood and re
sisted by the grace, power and providence
of God, from inuading and hurting the
Israelites, should now at the length haue

entrance, and be able not only to fight
stand most strongly against the *Isra-*
; but also to constrain them to turne
backes to flie, and fall before
; who should (as God would haue
treade downe those rebellious chil-
on the ground: thus the Lorde
also threatened to doo to them, by
ses: *Dent. 28. 25.* saying: *The Lord*
cause thee to fall before thine enemies:
thalt come out one way against them, and
flee seuen wayes before them: and shalt
be scattered through all the Kingdomes of the
Earth. Againe Verse. 48. *Thou shalt serue*
thy enemies which the Lord shall send upon
thee, in hunger, and in thirst, and in naked-
ness, and in need of all things: and he shall put
a yoke of Iron upon thy necke, vntill he haue
destroyed thee. Againe, vers. 52. *hee shall*
besiege thee in all thy Cities, vntill thine high
strong walles fall downe, &c.

And this the Lord remembred in his
dreams to *Salomon*, when hee appeared to
him after the finishing of the house of god,
saying: *If ye turne away & forsake my sta-*
tutes and my comandements which I haue
commanded you, and shall go and serue o-

2 Chro. 7.
19. 20. 21.

ther Gods, and worship them: then wil
 plucke them vp by the rootes, out of
 land which I haue given them; and the
 house which I haue sanctified for my name
 wil I cast out of my sight, & wil make it
 be a Proverbe & a ieast among all nation.
 And this house which is most high, shal
 be an astonishmēt to euery one that passe
 by, & shal say: why hath the Lord dealt
 thus with this lād, & with this house
 and they shal answer, because they forsooke
 the lord god of their fathers, which brought
 them out of the land of *Egypt*, & caught them
 on other gods, & worshipped them: therefore
 hath he brought all this euill vpon them.

Luk. 21. 24.

6. Lastly, the Lord in his Gospell
 prophesied of this thing, and said in plain
 words; that this people should fall from
 the edge of the sword: and should be
 away captiue into all nations; and that
Ierusalem should be troden vnder foote
 of the *Geniles*.

How these propheticall commination
 of the iudgements of God haue bene per
 formed in the time and times appointed
 as sometimes by the *Philistins*, sometimes
 by the *Egyptians*, sometimes by the *Affrians*
 sometimes

Sometimes by the *Babylonians*, sometimes by the *Medes* and *Persians*, sometimes by the *Grecians*, and lastly by the *Romans*; the histories of those times truly report.

Hereof was it, that the *Psalmist* partly in the spirit of Prophecie, and partly in the bitter sense of those Iudge-

ments, complaineth; saying: *Thou, ma-* Psal. 44. 10.

st vs to turne our backs from the aduersa- & 80. 13. 15.

and they which hate vs, spoyle vs at their 16.

asure.

7. The Lord proceedeth yet one de- 3. A wasting
of the peo-
ple.

ce farther, and saith of his Vineyard: *I*

llay it waste. And this word compre-

ndeth not onely all that which hath

he said before, touching the consuming

and treading downe of the vineyard; but

utter contempt and neglect therof, by

men who had before this, take regard and

care to defend & maintain it, namely, that

city for the vineyard, that is, the Citie

Jerusalem, the land of *Judah*, the land of

Israel, with all the inhabitants thereof, be-

ing most sinful & execrable before God,

should be utterly destroyed, according

to the Lord by the same Prophet spea-

king in an other place more plainly:

184 *The Song of the Beloved*

Isa. 6. 11. 2.

*The Cities shall be wasted without an inhabit-
tor, and the houses shall be voyd of men, and
the land shall be reduced into a wilderness:
the Lord shall take men away, and there shall
be an unmeasurable wasting in the middes
of the earth.*

8. The word signifieth a concatenation
and voyd place, a place without any con-
tents, as wasted Defart, and good for no-
thing. *Bataib.* The meaning is, that the
land shall be made voyd, desolate Defart,
and wilde for want of inhabitants, and de-
solation of the same. And herein the Prophet
alludeth to that comination in *Deut. 28.*
63. Yee shall be rooted out of the land:
Chapt. 29. 23. The land shall burne with
Brimstone and Salte: it shall not be
sowen nor bring forth, nor any Grass
shall growe therein: like as in the overthrowing
of Sodome and Gomorah; Admah & Zeboim,
which the Lord overthrowed in his wrath and anger.

Isa. 1. 7. 8. &
ca. 3. 30.

And thus did the
Lord to his ingratefull vinyard in the ap-
pointed time: it was denoured: it was trod
down: yea, it was wasted: for why the wrath
of God was kindled against his people for
their abominations: hee stretched out his

hand

and vpon them, & smote them, that their
 mountaines did tremble, their carkasses
 were torne in the middes of the streetes,
 and their land was layd waste: yea, the
 and became darke (as the Prophet sayth)
 and most sorrowfull, and the light was
 darkned in the heauens thereof; that is,
 the whole land was overwhelmed with
 most dangerous blindnesse, and a sor-
 rowfull affliction: then the King mour-
 ned, the Prince was cloathed with de-
 solation, the hands of the people in the
 and were troubled, and there was a
 longsome & remediesse miserie. Then,
 when destruction was come vpon them,
 in their trouble, they sought peace, but
 they found none: they cryed in the
 words eares with a lowd voyce, but he
 heard them nor; neither did his eye spare
 them, nor did he in mercy pitie them; nor
 turned he his wrathfull displeasure from
 them: but his heauie hand against them
 was stretched out still, as sayeth the
 Prophet.

Ezech. 7. 25

27.

& 8. 18.

Hos. 5. 15.

CHAP.

N 5

CHAP. XVII.

*The meanes to further the destruction
of the Iewes, declared in these
words:*

*I will take away the hedge thereof: I will
breake downe the wall thereof: that is
of the Vineyard, verse 5.*

WHen the Husbandman hath
employed his labour, cost, and
diligence on his Vineyard, in
hope to receiue the timely fruits thereof
accordingly, and after some yeares, doeth
perceiue that his Vineyard proueth bar-
raine and vnprofitable, and therefore pur-
poseth thenceforth to giue vp his Vine-
yard to the spoyle, and to let that lye
waste; he neglecting all care thereof, tea-
reth away his hedges, breaketh down the
walls: he doth neither cut it, nor dig it,
nor water it, but doth suffer bryers and
thornes to grow vp in it, being indeede
the meanes and occasions that the Vine-
yard is deuoured of beasts, is troden down
and

and wasted. Euen so, forasmuch as the Vineyard of the Lord was vnfruitfull as touching such grapes as he required, neither would be corrected to yeeld him the pleasant fruits of the feare of God, therefore the Lord threatned a destruction to the Vineyard, and the meanes and occasions to further the same should be (as the Prophet testifieth) these which follow: that is to say, *The hedge thereof shall be taken away: the wall thereof shall be broken downe: It shall not be pruned, nor digged, but bryars and thornes shall grow up, and the Cloudes shall be charged that they rayne no rayne upon it.*

These are
Preambles
to the de-
struction of
the Iewes.
Isa. 5. 5. 6.

2. Thus seeing that the Lord is minded to giue ouer his Vineyard, the people of *Israel*, to the spoyle and destruction, for their abominations, he taketh away and withdraweth frō them again in his wrathful displeasure, all those benefits and blessings of which before of his loue & mercy he had bestowed on thē, for their beautie, strength, preservation, defence & comoditie, making therby an open gap to the execution of his iust iudgements. Neither were there any of those pure plants remain-
ing,

The good
men were
also taken
away.
Isay. 57. 1.

ning, being also remoued away, as frō the euill which was to come; as the same Prophet sayth: *The righteous perisheth, and no man considereth it in his heart: and mercifull men be taken away; and no man understandeth that they be taken away from the euill to come.* Whereupon, nothing being left, but only that which was meete for the fier, the Lord would suffer his fierce wrath to fall vpon it and consume it. Thus did he on the old world, when *Noah* was embarked in the *Arke*: thus did he on *Sodom* and *Gomorah*, when *Lot* was departed from them: and thus he did on *Israel* and *Iudah*, when the choysse plants, I meane the righteous and mercifull men were taken away: *Isa. 3. 1. 2. 3.*

Gen. 7. 16. 17

Gen. 19. 23.
24.

The hedge,
viz. the
Lords protection, is
withdrawen
from them.

3. *I will (sayth the Lord) take away the hedge of the Vineyard; that is, seeing I haue a full purpose to neglect and giue ouer this rebellious people to spoyle and destruction; I will take away from them, not only my lawe wherewith I had boundd them in and kept them in order, but also my mercifull protection and defence of them which hath hitherto ministred vnto them, safetie, prosperitie, and defence:*

fence: they shall not any longer taste and enjoy the sweetnesse and commoditie of my lawe, defence, and grace, but shall be utterly banished and shut out from the happy possession and sense of the same, to their perpetuall shame and confusion.

4. This hedge was gapped in the time of *Manasseh* the King of *Judah*, who made *Judah*, and the inhabitants of *Jerusalem*, to erre and to do worse then the heathen (whome the Lord cast out before the children of *Israel*). At what time, for the which cause, the Lord brought upon them the Captaines of the hoast of the king of *Asshur*, which tooke *Manasseh*, and put him in fetters, and bound him in chaines, and carried him to *Babel*. Againe, this hedge was gapped in the dayes of *Iehoahaz* the sonne of *Iosiab*, at that time *Neco* the king of *Egypt* came to the land of *Judah*, and tooke him away, and condemned the land in an hundred talents of siluer, and a talent of gold. Also there was a wide open gap in the hid hedge, in the time of *Iehoaquin*, when *Nebuchadnezzar* the king of *Babylon* entered and tooke him, and bound him with chaines

The hedge is gapped.

2.Chro.33.
21.

2.Chro.36.4
7.17.

190 *The Song of the Beloued*

chaines to cary him captiue to *Babel* with the vessels of the Lords house.

5. And in the dayes of *Zedekiah*, when there was a generall Apostasie of the people from the Lord, these gaps were enlarged, and then the Lord brought in vpon them the King of the *Chaldees*, who slew their yong men with the sword in the house of their Sanctuary, and spared neither yong man, nor virgin, auncient nor aged, God gaue all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the King, and of his Princes, all these caried he to *Babel*: and so whensoever the hedge was neglected and ruinous, that is, when God withdrew his defence and mercie from them, sometimes the *Medes* and *Persians*, sometimes the *Romanes* and other enemies, rushed in and inuaded them, to their great griefe and miserie, whereof the Saints were moued to complaine in the behalfe of this distressed people: *Why hast thou broken downe her hedge, so that all they that go by the way plucke of her grapes? the wilde Boare out of the wood*

The gaps
are enlarged.

Psal 80.12.

bab

ath destroyed it : and the wilde beasts of
the field haue eaten it up : that is, now
thou hast left off to helpe, succour, and
defend vs, both they that hate our reli-
gion, and they that disdain our persons,
haue rushed in vpon vs, and deuou-
red vs.

6. Next to the taking away of the
edge, he sayth ; *I will breake downe the* 2
all also which I haue made. And this is broken
be referred to the Tower, which, he downe, the
ed before, he had built in the midst of benefits of
Vineyard. Now, as by this Tower, is Gods great
nified (as before it is sayd) sometimes removed
e Citie and Temple of Ierusalem; and taken
herimes the Common-wealth, and from them,
uernment of Israel : sometimes the
e and wonderfull workes of God,
ought for and among this people :
ometimes that great myserie of godli-
e, whereof Paul speaketh, 1.Tim.3.
rse 16. So by the breaking downe
this wall or Tower, is signified, that
e Iewes should surely be deprived of
those benefites, which in and through
ery of those things were ministred vn-
them.

And

Isa. 3. 8.

The wall
shall be
broken
downe vio-
lently.

* Parotz.

The Citie
and the
Temple.
Math. 24. 4.

And to note the vehemencie of the wrath, and the terriblenesse of the vengeance, the Lord sayth not thus: The wall shall fall downe, as he sayth elsewhere *Ierusalem is fallen, and Iudab is fallen*: but he sayth; *I will breake downe the wall*. * *Parotz*, the word signifieth, to teare and breake downe any thing with violence or force, as mightie water-streames fret and breake downe the walles and banks of the earth by the which they run. *Dauid* vseth the same word, *2. Sam. 22. 16.* when, comming to *Baul-Perazim*, where he smote his enemies, he sayd: *The battail hath torne asunder mine enemies before me like the breach of waters*. And *Tobias* in the booke of *Nehemiab*, had that word when he sayd: *He shall breake downe the stony wall*.

7. Now, as this is applied to the Citie of *Ierusalem* and the Temple, which are indeede works of great excellencie at that moment (as the Disciples sayd to Christ) the Prophet *Isayah* speaketh in many places thereof (as other Prophets do) but briefly and effectually in the last Chapter of his prophesie, where as we also may

heare the sound of the breach of this wall. *A voyce* (sayth he) *soundeth from Isa. 66. 6.*

the Citie: A voyce from the Temple: the voyce of the Lord that recompenceth his enemies fullie. And this is the voyce,

that they are forced to heare, which would not heare the gentle words of the words Prophets, and be obedient vnto his word. But of the last and most noble breach of this wall, prophesied our

maieur in the Gospell, saying: *See yee all these things? Verely, I say vnto you,*

ye shall not be here left a stone vpon a stone, that shall not be cast downe: Math.

2. Agayne, hee sayth: *They shall ke thee euen with the ground, and thy children which are in thee, and they shall leaue in thee a stone vpon a stone, Luke*

44:

3. How this was performed, the Scriptures do testifie. First, in the dayes of *Jeichab* king of *Iuda*, the Lord brought

Calthans into the Citie of *Ierusalem*, *2. Chro. 36. 19.*

to the rather at the instigation of the *Amorites*, rased and brake downe the

wall of *Ierusalem*, and burnt the house *Psal. 137.*

of *God*. And this did *Hanani* afterward



make

Neh. 1.3.

Iosephus.

The Com-
monwealth
of Israel, and
the great
workes of
God, and
mystery of
godlinesse.

Ez. 3.1.

make report of before *Nebemias*; who at the hearing thereof, fate downe on the earth, and wept and mourned certaine dayes. And last of all, about fortie yeares after the death of Christ, the Lord gaue them into the hand of the *Romanes*, who raised the wall to the foundation, (as *Iosephus* in his historie reporteth) to the horror and feare of all that heard thereof.

9. Next, as by the Tower is signified those other excellent things, namely, the beawtifull and well governed Commonwealth of *Israel*, the good works of God done in and for them, and the most notable mysterie of godlinesse, the Prophet comprehendeth all, as were in these words: *The Lord shall take away from Ierusalem and Iudah the strength, even all the stay of bread, and all the stay of water, the strong man, and the man of warre, the Iudge and the Prophet, the prudent and the aged, the Captaine of fiftie, and the honorable, and the Counseller, and the cunning artificer, and the eloquent man.* And thus sayeth the Lord: The stone which the builders

ers refused, the same is made the head
of the corner; But unto the Jewes he
saith; *The kingdom of God shall be taken
from you.* And this began to be verified When this
when Christ sayd: *I go away, and* breach was
ye shall dye in your finnes: Iohn 8. It commen-
ced, further-
ed, as furthered, then, when Paul sayd; *wee turne from you to the Gentiles;* red and per-
fected.
13.46. And it was perfected then,
then after the destruction of the Citie
Tirus, they were viterly deprived of
those blessings and commodities both
spirituall and temporall, to the horrour
and example of all them that come af-
ter. Thus did the Lord breake downe
the wall of his Vineyard, and it was
ruined downe.

CHAR.

O 2

CHAP. XVII.

Some other meanes to further the destruction of the Lewes, noted of the words: viz.

It shall not be cut, nor digged: but bryers and thornes shall grow up. I will also consume the Cloudes, that they rayne no rayne on it. Verse 6.

THe Lord hauing threatned the destruction of his vineyard, and shewed the manner thereof, doth also declare the meanes, whereby the same shall be furthered and effected; as first, by removing of the hedge: next, by breaking downe of the wall, as I haue thereof said in the Chapter before going. Vnto the which, he addeth some other occasions and meanes thereof: as that the Vineyard shall not be cut, nor digged: but bryers and thornes shall growe up, and that the Cloudes shall be forbidden to rayne any rayne thereon.

2. First the Lord continuing his metaphor, saith: *It shall not be cut.* The word *Zamer*, signifieth a pruning, or pareing away of things superfluous, as the cutting or pruning of a Vine. As it is said in *Leuiticus*, 25. 3. *Six yeares thou shalt cut thy vine, and gather the fruit thereof.* It shall not be cut: viz. nor corrected with due discipline, &c.

And in this also, as in the former, hee addeth to those Husbandmen, that having no pleasure in their Vineyards, doo neglect to pare, prune and cut them: meaning (indeed) that he would thenceforth no more correct them in the due order of discipline, as he had done; despairing (as it were) of any profit of his labours.

And of this, in the first Chapter, verse. 3. he complaineth, saying: *Wherefore should ye be stricken any more? for ye fall more and more: the whole head is sick, the whole body is heauie.* As if he said: What availeth it mee to endeuour to amend this people with often corrections and punishments, seeing, the more I correct them, the worse they proue; as that corrupt or rotte rooted vine; for fro the roote to the top, and from the highest of them,

198 *The Song of the Beloved*

to the lowest of them, they are pollard
and will not beare that good fruite which
I expected. Therefore hee sayth againe
(as that Husbandman which contemned
and giueth ouer his vnprofitable vine-
yard) *Alas! I will ease me of mine Adversaries:* Vers. 24. Such words spake the Lord
in the olde time, touching that most full
generation before the flood, whom
great lenitie, long suffering, and fathers
discipline of the Lord could not perswade
to repentance: *My spirit (saith he) shall
alway striue with man, because he is brutish.*
Gen. 6:3.

The incon-
uenience of
the want of
discipline.

3. Truly, as those vines which are
pruned, cut, and censed from their roots
and superfluous branches, in the due
conuenient time, do either soone stur,
become barren: so also doth that genera-
tion either drop to destruction, or become
barren of good workes, which are not ex-
ercised with meete discipline. As likewise
those waters do corrupt and stinke, which
are not moued.

A note of
Gods neg-
lect of the
people, and
displeasure.

Again, as where the vine is neglected
and not pruned and pared by the Vine-
tor, it argueth the litle regard and deli-

he hath of and in the same: so is there not more manifest note of Gods displeasure towards men, and little care he hath of the people, then when hee suffereth them to be without controllment or correction: as he chastiseth thē whom he loueth, and correcteth them whom he receiueth: he giueth ouer the wicked to their own selfes, to be drenched in sinne, and damned death. *R. 1. 28.*

4. Vnto this neglect of the cutting and manuring of the vineyard, the Lord addeth, *It shall neither be digged.* The word *neither* in this place (as it is put passively) signifieth, to be drawen together by some instrument of husbandrie, as the earth is made into ridges or heaps, chiefly about Vines, and such kind of heaps, as do in order and forme resemble a flocks of sheepe, feeding heere and there in the pasture. And heereof is it, that of this Verbe here is made a Nowne of the same letters, which signifieth *a Flocke of sheepe.*

It shall not be digged,

A flock of sheepe,

And this belongeth to the manurance of the vineyard; a kind of husbandry which is counted both so cōuenient and necessarie,

as that without it, the Vine will neither prosper, nor beare fruite.

What is
meant by
digging.

5. By this kind of digging, is meant the well disposing and ordering of the people, and the timely preparing of them for the performance of those duties which are of them required. And this is wrought by the instruments of godly instructions, counsels, exhortations, admonitions, and lawes. Neither diffreth this word much in signification frō the husbandry which the Vinitor bestowed on his Wine-presse, which (as before is sayd) he digged and made: nor from that (in effect) whereof the sweete *Psalmist* speaketh to the Lord, saying: *Thou hast digged mine eares: Psal. 40. 6.* that is, thou hast prepared mine eares to the hearing of thy word, and hast made me obedient to thy law. Wherein *David* alluded to that now obserued in the law, *Deut. 15. 17.* as when a seruant louing his maister, and willing to abide with him (notwithstanding that a freedom be offred him in the seventh year) hath his eare perced through against the doore post, by the which, he promiseth obedience and obsequie to his maister.

A ceremony
of the
lawe.

After. And so indeed the Lord requireth vs, nothing else but faith, and obediēce to the word, that we may harken vnto his mandements. But this is not wrought, Who dig- geth the cares, &c. by the operation of his spirit: for hee must digge our eares, and order our minds and bodies; the which if he do not, there is not any hope of fruite. This was it, that *Isaiah* meant, when he prayed, that God should persuade or allure *Iaphet* to dwell in the tents of *Shem*. And this was it, that *Ezra* in captiuitie desired, saying: *Convert thou me, and I shall be converted*. Now, that would followe of that, when as the Lord would not bestowe on the Jewes this kind of husbandrie, it is easily perceiued, which also the Lord letteth not to expresse in the words following.

6. And therefore he saith: *Briers and thornes shall grow up, or ascend up. They shall be called in the Hebrew Schāmōr and Shabith: which are translated, Semes et Sabith, and they are so called of holding and keeping fast, and embracing and twining together. And these are (indeed) such things, as both hold fast and choke vp the vines, whereby they become barren and*

The fruites of bad husbandrie.

statue, and therefore are accounted both vnprofitable and noisome to the husbandman and his Vineyard. By these bryers

Mat. 20. 19.

Gentiles.

Ezech. 7. 24

and thorns, are signified, first the Gentiles and the wicked of the heathen, whom the Lord God threatned to bring into their houses, and to hold them in their possession: & who also in this displeasure cōcerned against the vineyard, shuld be found most vnprofitable & noisome to the same: yea, and therein manifest themselves enemies to Christ Iesus that best chosen Vine, and deadly aduersaries to his holy Apostles & seruāts the branches of that vine: howbeit, these were both stirred vp, prouoked and permitted thus farforth to inuade the holy land, & therin to afflict & grieue the right good vine with her brāches; I mean Christ with his Apostles, Disciples and seruants, the true *Israelites*: (who were committed to *Pilate*, *Herod*, and other Gentiles to be tormented) but vtterly to deuoure, tread downe and destroy this vngodly and ingratefull people the false *Israelites*, and counterfeit Iewes, which yeeled such vnpleasant fruites to the Lord. So, whereas the goldly were afflicted and punished,

unished: the vngodly were both plagues and destroyed by those brambles, and thornes; I meane; the Gentiles: As *Ezech.*

The godly are afflicted but the wicked are plagued.

24.

7. And of this execution to be done by the Gentiles on the vngodly Iewes,

Isa. 10. 5. 6.

thus saith the Lord by his Prophet: O *Assur*, the rod of my wrath, and the staffe of their hands is mine indignation: I will send him,

(meaning *Assur*) unto a dissembling nation: (meaning the Iewes) and I will give him

charge against the people of my wrath to take the spoyle, and to take the pray, and

to tread them under foote as the myre in the streete. And this was partly verified in

that time, when the Chaldeans ascended vp and captiued *Israel* and *Iudah*. And partly

Luk. 21. 24.

when *Ierusalem* was troden downe of the Gentiles, in the day of the visitation of

the Iewes, according to the words of Christ.

8. Moreover by those *Bryers* and *Thornes* (as the fruits of a cursed and waste

All vngodly persons &c.

ground) are generally signified, not onely * all wicked and vngodly persons: * *Ezech. 2. 6*

but also all their sinnes, errors, transgressions, and abominations,

the

Heb. 6. 8.

the which are made meete both for the curse and the fire in the Lords displeasure, as saith the Apostle to the Hebrews: *That ground which beareth thornes and bryers is reprobued, and is nigh vnto cursing, whose end is to be burned.* Neither can wee either seeke for better persons, or hope for better fruites, or expect better euents from thence, where the Lord hath iustly withdrawn his loue, fauour, protection and mercies. And therefore, after that the Lord had fully determined to forsake and giue over the house of *Israel* and *Iude*, they were not so euill before, but then were much worse (as were those Gentiles of whom the Apostle speaketh to the *Romanes*, Chap. 1. Verse, 6.) By the which they were made meete for the fire, as said the Prophet: *Wickednesse burneth as a fire, it deuoureth the bryers & the thornes, & wil kindle in the thicke places of the Forrest, and they shall mount vp, like the lifting vp of smoke.* Isa. 9. 8. And this was verified at what time *Nabuzor-adan* came to *Ierusalem* and burnt the house of the Lord, and the Kings house, and all the houses of *Ierusalem*, and all the great houses (so

stored full with briers and thornes) with
 fire. 2. King. 25. 9.

9. Notwithstanding all this, the Lords
 wrath is not turned away: but his hand is
 stretched out still: and now at last, that
 the Vineyard may be without all meanes
 of recouerie, he addeth to the former an-
 other plague, the which of all other, both
 argueth his displeasure conceived against
 the Iewes, and his willingnesse to waste
 and destroy them. *I will also* (saith hee)
*commande the Cloudes, that they rayne no
 more upon it.* Although before this, when
 the Prophet speaketh of the planting,
 edging and cleansing of the Vineyard,
 with the building of the Tower, and ma-
 king the Wine-presse, he seemeth to say
 nothing either of the pruning or of the
 digging thereof: yet may we not thinke,
 but that those things also being so neces-
 sary, were done, procured, employed, and
 performed on the Vineyard to the utter-
 most: and that among those things, there
 was also a timely and sweete distillation
 of the rayne and shewers on the Vine-
 yard to water the same: as it is said in
 Deut. II. II. *Being in a land that drinketh
 water*

3.

The cloudes
 are also for-
 bidden to
 drop on the
 Vineyard.

water of the raine of heauen. For why? the Lord himfelfe faid: What more could haue done to my Vineyard that I haue done to it? Verfe 4. And this was as needfull as any of the former, and without this which, the Vine could neither prosper nor growe; but ftarue and wither away.

and 10. It was promifed in Deut. 11. 14. and 28. 12. vnto them that obeyed the voyce of the Lord, and obferued his commandements, that they fhould be plentiful in goods, in the fruite of their body, in the fruite of theyr cattell, in the fruite of theyr ground: And to that purpofe it is added, The Lord fhall open vnto thee his good treafure, the heauen to giue raine vnto thy land in due feafon, the firft raine and the latter.

Zach. 10. 1.

And to this alludeth Zachary the Prophet, who teacheth the Iewes how they fhould efchew the plague of famine then threatened them, faid: Aske ye of the Lord in the time of the latter raine: fo fhall the Lord make white Cloudes, and giue you fhower of raine, and to euerie one graffe in the field. But now the cafe is altered, God findeth

And hee will not vouchsafe
 them his good treasures, to give them
 rayne in season; nor will make the
 Clowdes to distill and drop, but will com-
 mand the Clowdes to rayne no rayne on
 them.

II. The word signifieth *very thicke*
Clowdes, and are so called *Yabim*, of *thick*. *Yabim*.
Thicke
Clowdes.
 as are those which haue in them
 much water: such as Salomon mea-
 sureth, when hee sayth: *If the Clowdes*
be full, they will powre forth rayne up-
on the earth: Eccles. II. 3. Howbeit, nei-
 ther shall one droppe of water fall from
 those thicke and full Clowdes, how likely
 neuer they shew to drop downe showres:
 according to that commination in Deut.
 28. 23. where Moses saith to the rebel-
 lous children: *Thine heauen that is o-*
uer thy head shall bee Brasse; and the
earth that is under thee shall bee Iron:
the Lords shall giue thee for the rayne
the Land, dust and ashes; even
from Heauen shall it come downe up-
on thee, untill thou bee destroy-

Thus,

Thus, the Vineyard is threatned to want the timely watering of the Cloudes. But now as the Prophet hath a Metaphor, vs also in this (as wee haue in the former words) consider what is meant by the *Rayne*, and by those Cloudes.

The Rayne
is the word
of God.

The word
engend-
ereth in
our soules,
sayth.

12. By the *Rayne*, is meant the word of God, the which is called the *Water of life*: as indeed it is, and is more necessary and profitable for the children of God, then is the first and latter rayne for the Vineyard; and without the vse of the which, the people do perish, as they that want the spirituall foode. This is that water which droppeth downe from heauen, and the which none can Minister without the helpe of the Lord Iesus. The vse of this water by the operation of the holy Ghost, engendreth in our soules the faith, whereby we be iustified and prepared to euerie good worke. But without this water, we be barren, and cannot be fruitefull. And this is that which the Lord threatneth (chiefly on the Iewes) *I will take away from Ierusalem and from Iudah all the stay of bread, and all the stay of water* Isa. 3. 1.

13. As by the *rayne*, is meant the word of God: so by the *Cloudes*, are signified the Prophets and Preachers of this word; who are called and sent forth to drop the showres of Gods word into the eares of the people.

The Clouds
are the Pro-
phets, &c.

And this phrase useth *Moses* in his last song: *My doctrine* (saith he) *shall drop as the raine, and my speech shall still as the dew, the showre upon the hearbes, and as the great rayne upon the grasse.* And he addeth: *For I will publish the name of the Lord.* Here *Moses* likeneth the word of God, to the rayne or dewe; himselfe to the dropping Cloudes; and the people to the hearbes and grasse. And such in the time of *Micheah* the Prophet, were called *droppers*, which prophesied, to whom the people then said: *drop ye not: that is, prophesie ye not. But, They shall not prophesie them, neyther shall they take shame.* Mich. 6. For the Lord will commaund those cloudes to leaue off, and not to drop on this vngratefull people, which so well resembleth those dogs & swine, to whom he forbiddeth the to giue his holy things, & before whom, hee chargeth them not to

Deu. 32. 2. 3

The hearbs
are the peo-
ple to who
the word is
preached.

cast the precious Pearles of his word
 To such hee saith : *The Kingdome of
 heauen shall bee taken away from you*
Mat. 21.

• Whiles the
 word is prea-
 ched, there
 remaineth
 some hope
 of mercie
 and peace.

14. As long as these Cloudes be drop-
 ping, there remaineth some hope of
 mercie and life; as then, there remained
 hope of a glad and ioyfull entertain-
 ment at the supper of the great King
 whiles his seruants were in their message
 busie inuiring the Guestes : But when
 they contemned this opportunitie, and
 said to the Prophets, *Ye shal not drop on vs*
 ther worthily followed, not only a famine
 of bread, and thirst of water, but the
 hunger and thirst of the word of God
 which also drew after it, Warres, Re-
 stilences, plagues, and destructions, Their
 eyes were blinded, their hearts were hard-
 ned, and their backs were bowed down
 alwaies.

A note of
 Gods fauor
 and of his
 displeasure.

15. As the ministerie and preaching
 of the word of God is a certain note of his
 continuall care and fauour, as the well
 applying of a Vineyard with water,
 argueth the care and delight the Vinitor
 hath in the same : so the taking away

of the word of God from the people, is
 certaine note of his displeasure : and
 neglect of them , as the small regard
 the Vinitor hath of that Vineyard , is
 discerned , by that hee neglecteth to
 water the same . Therefore to expresse
 the Lords high displeasure conceiued a-
 gainst the people of *Israel* , for their re-
 bellion and vnkindnesse towards him,
 and to certifie them of their future de-
 lation and destruction for the same,
 he saith, that *he will command the Cloudes*
to raine no raine on them : that is, that his
 prophets , Apostles and Ministers , shall
 thenceforth feede them with the
 word of God : neither shall there bee any
 of the Lords misteries among the: who
 (*Paul and Barnabas testified*) did put it
 in them, and iudged themselves unworthy
 of everlasting life : which is (as Christ hath
 taught vs) to know the onely true God,
 and whom he hath sent Iesus Christ; ther-
 fore it was meete also, that God shuld de-
 ney the of this inestimable benefit, that so
 who had chosen the from al other nati-
 ons, beautified them & blessed the; shuld
 curse them, deforme them, & curse them:

Act. 13. 46.

and that he, which before had prospered,
 sustained and preserued them in the right
 vse of his word, should now (in their abuse
 thereof) alienate them from his delight,
 and giue them ouer to their enemies
 hand, to be consumed, troden downe, and
 wasted, according to his word; to their
 perpetuall shame, to the instruction
 of his Saints, and to the euer-
 lasting glorie of his
 most holy name.

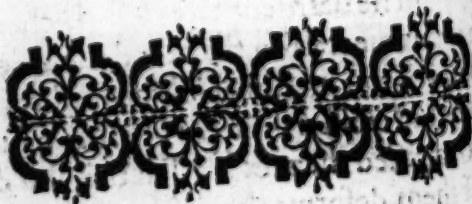
Isa. 5. 5. 30.

2. Chro. 7.

19. 30.

The end of the second part.

The





The third Part,

Conteyning

An application of the
Parable.

CHAP. I.

the love and mercie of God to England, and
his expectation of good fruites.



When the Prophet *I-*
sayah had proposed
his Parable to the
men of *Iudah* and *Ie-*
rusalem, & had iudge-
ment in the case, hee
afterwarde expoun-
ded the Parable, and
applied it vnto them, saying: *Surely the*

Kingdome of the Lord of Hostes, is the house of Israel: and the man of Iudah his pleasure: And he looked for Iudgement, but behold oppression! for righteousness, but behold a crying! And so, when the Lord in the Gospel, had taken vp the Parable of the perfidious husbandmen against the latter Iewes, especially against their Priests and rulers, and had of them the sentence of condemnation against themselves, he replied and applied the Parable, saying: Therefore I say vnto you, the Kingdome of heauen shall be taken from you, and shall be giuen to a Nation which shall bring forth the fruites thereof: Mat. 21. 43.

Men are more redy to see and censure the life and condition of others, then to note and iudge themselves and their owne.

2. As long as both the former and latter Iewes thought that the Parable poynted not at themselves, but touched some others, they could yeeld it audience, and giue their censure of the case: as the nature of man is, rather to pry into the dealings and faults of other men, and to condemne them, then either to see or iudge himselfe. And so long also can we heare this of the Iewes, and consent in iudgement against them, whiles wee thinke it toucheth them one

and not our selues also : wherein
 we rightly resemble that couetous
 man, who beholding wretched Tan-
 alus (of whom the Poets tell) to stand
 in the middes of the water, readie to
 die thirskie : laugheth at his follie, not
 considering the whales, that his owne
 life is like his ; who hauing his Cof-
 fers full stufte with store, taketh there-
 no vse at all, but is poore in the midst
 of his plentie. Therefore to him saith the
 poet:

And laughest thou at this, thou wretch?

But change thy name, and than

the Fable truly points at thee,

And at none other man.

- Mutato

noie, de te

fabula

narratur.

3 But Saint Paul teacheth vs the vse
 of such examples, when hauing spoken
 of the olde disobedient *Israelites*, which
 a Lord destroyed in the Wilder-
 nesse, hee turneth to the *Corinthians*,
 whom he then wrote, and thereof ta-
 keth occasion to instruct and admonish
 them, saying.

P 4

These

216 The Song of the Beloued

1. Cor. 10. 6. *These things verily are our examples, that we*

11. *should not be lusters after euill things, as they also lusted and perished. Againe: All these things came vnto them for ensamples, and were written to admonish vs vpon whom the ends of the world are come, how God will also plague us, if we be subiect to the like vices. After this he said vnto them; who then thought themselves so sure as either the Israelites did, or we now doo, enioying so many rare blessings; Wherefore, let him that thinketh he standeth, take heede lest he fall.*

to English-
meq.

4. After this maner, suffer me (I pray you) now to turne from the *Corinthians*, from the *Iewes*, and from the *Israelites*, to our selues; and not onely to say vnto my Countrey-men (as *Paul* did to the *Corinthians*), *These be our examples:* but also to apply vnto our selues, those parables and examples which doo rightly touch our selues; that wee which thinke our selues safe and sure, may yet be moued to consider the vncertaintie and miserie of our condition, and beware we fall not as did those *Corinthians*, those *Israelites*, and those *Iewes*, to our destruction.

5 What-

5. Whatsoeuer is written, is written for
our learning: and these things do as neere-
ly touch vs now, as they touched them
then, their case & ours being in all points
so comparable: therefore the Preachers
and Ministers of the Lord, haue no lesse
cause ministred vnto them now, then had
Isaiah then, to conuert prose into song,
& plaine words into parables: for whose
simple Sermons are not contemned?
whose plaine dealing is not scorned? and
who belleeueth our report? who will hear-
en, but to a song? who will be reprov-
ed without a parable? Do not men in those
their choyce diets shew themselves sick?
yea, and agonized, and ready to dye? O
Lord God of mercies, conuert us (we beseech
thee) and we shall be conuerted: that thou
mayst continue fauourable vnto vs, that
we may escape thine heauie iudgements, and
live.

6. We cannot deny, but that the Lord We are for-
wardly loued vs: for he hath bestowed on ced to ac-
so many and so great blessings, as eu- knowledge
er bestowed on the Israelites; yea, and & confesse
more then any of the Nations about vs the good-
ness of god
hath receiued at his hand: therefore doth towards vs.

218 *The Song of the Beloued*

he expect no lesse of vs, then he did of them. But alas, we do reward him much like as they haue rewarded him; we haue brought him forth wilde grapes, where wee should haue yeelded him good grapes, the which will be our vtter confusion and decay, except we speedely repent. For what should cause the Lord to spare vs, when he spared not them, seeing our finnes be as their finnes were, and God is now, as God was then. But this is that which hath deceiued many a man, when (notwithstanding his finnes be as the finnes of others whom God hath punished before his face) he imagineth, that either God seeth him not, or that he will be more fauorable vnto him, then he was vnto them, and so presumeth on the mercie of God in the time of long suffering, in the which he should rather stand in awe, and repent.

Many men
deceiue
themselues
in the trust
of mercy
when they
sinne.

7. Neyther do they feare, as now (being fat and secure) to spurne with the heele against God, and (as ingratefull wretches) to dispute as they did in the Prophet, saying: *Wherein hath God loved us? What benefites hath he poured* forib

Mal. i.

did of
 much
 e haue
 where
 good
 er con-
 ely re-
 ord to
 s, see-
 re, and
 ur this
 a man,
 be as
 th pi-
 h, that
 he will
 ne wa
 in the
 g suf-
 stand
 now
 with
 grate-
 id in
 God
 uered
 forib

th on vs, beyond that which he hath done
 to other nations? To whom, as vnto
 ple, I suffer the Prophet to answer:
 not Jacob Esau brother? yet hath he
 osen Jacob, and reiected Esau. And
 not we Gentiles, as are the Spanyards,
 e Italians, the Grecians, the Barbari-
 ? and are not wee of the same flesh
 d bloud descended from Noah, from
 Adam? yet, lo, he hath allured vs before
 m, to enter into the Tents of Shem,
 speake generally of our Nation: for
 d hath his people of all nations. In
 word, the Lord hath called vs into
 Church, and the fellowship of his
 ints, by the externall preaching of
 s word, and made vs the children of
 kingdome. Is this no benefite?
 any Kings and righteous men haue
 sired this blessing on their people
 d countries, which yet they obtray-
 ed not in their times: and at this day,
 aw many thousands are shut out from
 his heauenly feast, wee may behold,
 wee consider the state and condition,
 ot only of all the world, but of that
 part

A speciall
 note of
 Gods good-
 nesse to-
 wards vs.
 1. In choo-
 sing vs.
 Gen. 9. 27.

220 *The Song of the Beloued*

part thereof which is called Christian
In respect of whome, (which are a
prodigall children estranged from the
house of their parents, and sterue for
want of foode) we are as those sonnes
who remaining in their fathers house
haue bread enough. Is this no benefite
no blessing? we are too ingratefull, if we
confesse it not.

2. In the
goodnesse
of the land.
Isa. 5. 1.

8. Next, the Lord hath giuen vnto
a land, which for fertilitie, pleasure, and all
commodities, is neere comparable to that
horne of Oyle in Chanaan, and spareth not
to yeeld her increase in the due times and
seasons of the year, if our finnes and ab-
ominations hinder not the course of
Gods graces, in his displeasure. And in
this land it hath pleased the Lord (in the
abundance of his mercies) to make his
Vineyard, and to renew the face of his
Church, which hath bene so shadowed
and blemished with the tyrannies, sophi-
stries, heresies, and wicked inuentions of
worldly men, whose hearts from their
youth are set on mischief, and are onely
bent to do euill every day.

9. And

9. And this hath he so compassed about with the hedge of his fauour & protection, *hauing his eyes ever watchfull ouer vs. from the beginning of the yeare, vnto the end of the yeare, (as Moses testified the Lord had ouer the children of Israel)* that neither the beastly wilde Bores, nor the deuening Wolues, nor the cruell Beares, nor the craftie Foxes, could yet inuade to annoy vs. And (surely) hereof is it, that thus long we haue enioyed peace, wealth, prosperitie and safetie, sitting at home vnder our vines and figge trees from Dan to Beersheba, as they did all the dayes of Samson.

3. In fauouring and protecting vs.
Deut. 33. 12.

10. From this place hath the Lord also rooted out and expelled the stony hearted Chanaanites, and those bryars and thornes, the which might any way hinder the prosperitie of his Church, or grieue his children, I meane *Antichrist*, is abolished; his ministers are obserued, & (howeuer it be, that some Chanaanites shewed themselves vnder the broad leaues of the Vine in the Lords Vineyard) the power of the Bishop of Rome and his members weakened euery way, by the provision

4. The expelling of Antichrist, and his ministers, &c.

sion of those good lawes which it hath pleased her Maiestie by the grace of God to establish in these her dominions.

3 The plan-
ting of good
Princes,
Magistrates
and Mini-
sters in the
Realme.

II. And in this Vineyard, the Lord hath planted his choyce *Sorec*, or best Vine, as first and principally our most gracious and excellent Princeesse *Elizabeth*, a vine most wholesome, sweete, sauory, and comfortable to vs all: and such a Queene, as, without iust offence to any, may be compared with those best Kings and Princes of *Israel* and *Iudab*. Next vnto her, the Lord hath planted in this Vineyard, many sweete and profitable plants; as namely, the strong man, the man of warre, the Iudge, the Prophet, the prudent, the reuerend, the Captaine of fiftie, the honourable, the Counsellor, the cunning artificer, and the eloquent man: and (chiefely) of these, the good Protestant, which to his power, promoteth the right seruice of God, and holy discipline: whereby the sweete sap of the Vineyard should be wrung forth to the glory of God, and the comfort of his Saints in the due time.

12. These

12. These and many such like blessings hath the Lord in his mercie powred on vs, to expresse his loue, the which we may neither deny nor dissemble, except we would shew our selues too ingratefull. And what doeth he expect of vs after all these his blessings? surely, not siluer and gold, nor burnt offrings, nor calues of a yeare old, nor thousands of Rammes, nor ten thousands of riuers of oyle, nor the first borne of our bodies (as sayth the prophet) but he expecteth that, which all men (for the most part) haue not beneady to yeeld him: he looketh for *Iudgement* and *Iustice*: that is, an vpright heart, and true obedience to his lawes in all things: he expecteth loue, mercy, liberitie, humilitie, honestie, faith, and such goodly fruites, as that blessed man yeelth, whose delight is in the law of his God, and in his lawe doth meditate day and night: *Psal. I.*

The Lord expecteth our good fruites.

Miche. 6. 6.

7.

13. The Lord would, that the Princes and Iudges should do well, seeke Iudgement, relecue the oppressed, help the fatherlesse, defend the widowes, as his will is: that such onely bee preferred

What he looketh for of the Princes and Iudges. *Iay. 1. 17.*

ferred

224 *The Song of the Beloved*

ferred and authorized to the same, which are persons couragious, fearing God, dealing truly, hating couctousnesse, such a

Exo. 18. 21.

What, of
the Pro-
phets and
ministers.

Iethro willed *Moses* to choose out & prouide among all the people of *Israel*: to this purpose also the Lord would that the Prophets & ministers of his word should rule well themselves, rule well their families, and rule well the Church, of which the holy Ghost hath made them ouerseers: that they labour in the word and doctrine, studying and preaching the Gospell vnto all the people of God as those good & faithfull seruants, whom their Lord hath made rulers of his house to distribute the portions of foode in due season to them of the house. Moreover the Lord would, that euery man should (as the Prophet sayth) do iustly, loue mercie, and humble himselfe to walke with his God: for this is good, and this is the (indeed) which the Lord requireth vs to performe in holinesse and righteousness before him all the dayes of our life. Remember this *o England!*

What is re-
quired of
euery man
whatsoeuer.

CHAP

CHAP. II.

The ingratitude of England. Gods appellation to the consciences of Englishmen, with his complaint and sentence against them.

WE haue heard before how many tokens wee haue had, and yet haue and enioy of the loue of

God towards vs ; and what he doth dayly looke for to be yeelded from vs vnto him.

But what do we expresse towards him?

and what do wee yeeld him ? surely,

whereas he hath declared loue , we de-

clare hatred, as such of whom he might

say, *They haue shewed me hatred for my*

good will, to the great grieve of my soule.

And these be the fruites we bring forth

vnto him, as from the euill treasures of

an euill heart : in stead of *Iudgement,*

Oppression : in stead of *Iustice,* a *Crying.*

Men yeeld to the Lord for obedience,

rebellion : for mercie, crueltie : for true

dealing, extortion : for liberalitie, con-

trouersities

What fruites
men yeeld
to God.

Q

cousnesse: for humilitie, pride: for honestie, filthinesse: for loue, enuie: for faith, infidelitie: for the feare of God, Epicurisme: for Godlinesse, Atheisme: and for all heavenly vertues, all hellish vices: yea, and they also in a great part, which beare Bibles in their hands, flock to Sermons, talke of the Gospell, dispute of Religion, and make glorious shewes of holinesse, doo runne with theeues, partake with adulterers, shake hands with murtherers, and sit with false Iudges: *Psal. 50.*

2. These be the fruits which men for the most part yeeld now to the Lord. If *Moses* were yet liuing, he would not dread to reprove them playnely to their faces, for these their abominations. And *John* the Baptist, if hee were in these dayes, would not feare to point at them particularly, as he did to *Herod*. But now, it is enough, (if it be not too much) that wee reprove them covertly in parables, as *Nathan* did, as *David*, and *Isayah* did the Princes, Prophets, and Rulers of *Iudah*: or speake

Men will
not be re-
proued
plainely.

at random in generall words of that which should be touched in particulars, if we speake to them at all. If we adventure farther then this, albeit men are wretchedly to be reprov'd, having neither *Hof. 4. 1. 2. 4.* truth, nor mercie, nor knowledge of God: but are giuen to swearing, lying, killing, stealing, whoring, and sinne vpon sinne: yet (as sayd the Prophet, so we may say now) *Let none rebuke, nor reprove another: for they are, as they that rebuke the Priest:* that is, they will not abide to be reprov'd: but will rather blame and oppresse the Prophet and Minister, which by the word of God, endeavourereth to correct and amende them.

3. But *Moses* is dead, so is *Iohn* the Baptist: so is *Isayah*, so is *Nathan*: and all these finnes and abominations do raigne from the head to the foote (as sayth *Isayah*) and in the whole bodye (as it were) without controlment: and there is a pittifull crying of the oppressed in euery place, without helpe, without succour, without comfort (as

Isa. r.
God sleepe
perh not,
nor will
winke at
mens finnes

Salomon also sayd, *Eccles. 4. 2.*) What then? doth the Lord God sleepe therefore? and doth he neither heare nor regard it? No, no: but *these things are in the eares of the Lord of hosts*; he heareth the cry, regardeth the complaint, and euer watcheth ouer his people to keepe them, and to reprove all their enemies: for *The Lord* (as Christ witnesseth) *will avenge his elect that cry day and night vnto him, and that quickly.* In the meane time, the Lord hath not vtterly depriued his Church in the world of some such singular Prophets and Ministers, as do not omit in his behalfe to expostulate those perfidious and vthankfull persons, and call them to a reckoning at the barre of Gods iustice, howsoever they answere for themselves.

Appellation
to mens
consciences.

4. But, seeing the thing is so manifest, and in all equitie to be graunted, what should let me (*ô England*) to appeale to thine owne conscience? the Lord himselfe is contented first to suffer thee to giue the sentence in this case, in the which, thy guiltie conscience
being

being as a thousand witnesses against thy sinfull soule, cannot choose but condemne thee, as both those former *Jewes*, to whom the Lord by *Isayah* appealed, and also these latter *Jewes*, to whome appealed Christ, gaue sentence against themselves: or as *Jonah*, when he fled from the presence of the Lord, and perceiuing that it was for his sinne that both himselfe, with the Mariners, were troubled on the Seas, and was asked what they should do vnto him? He answered (his conscience accusing and condemning him,) *Take me, and cast me into the Sea, so shall the Sea be calme vnto you: for I know, that for my sake this great tempest is come upon you.*

5. And thus sayth the Lord: O *England*, what meanest thou? alas, that I should be moued through thine vnkindnesse to complayne against thee. But I pereiuie, it is high time, that I both complayne, and call thee into Iudgement, seeing thou art neither thankfull to mee for my benefites, nor profitable to my Church in thy fruites.

The Lord complayneth, and calleth men into Iudgement.

130 *The Song of the Beloued*

Deut. 32. 6. art thou all so forgetfull of my
 benefites? and wilt thou not acknow-
 ledge them? Who chose thee? who
 planted thee? who protected and defend-
 ed thee? who cleansed thee? who beaw-
 tified thee? who made and appoynted
 thee to my seruice? to my glory? to my
 vse? was it not I? Am not I thy Father,
 that bought thee, and made thee, and
 proportioned thee, and exalted thee?
 And what is the cause (*ô England*) that
 thou hast not exprest some tokens of
 gratitude and kindnesse vnto me? Why
 hast thou not answered my good ex-
 pectation, and yeelded me good fruites?
 What more couldest thou desire that
 I should haue done, which I did not
 for thee? Why hast thou bene so vn-
 gratefull, and vsed me after this sort?

The cause
 of this ex-
 postulation
 and com-
 plaint.

6. If thou aske me wherein I finde
 thee ingratefull? then hearken, and I
 will tell thee wherein. Hast thou not
 brought forth wilde grapes, when I ex-
 pected good grapes? Hast thou not
 yeelded me Oppression for Iudgement?
 and yeelded me a Crying, for Righte-
 ousnesse? Is not wickednesse scene in
 the

the place of Iudgement? and iniquitie
in the place of Iustice? Is not the place
of Iudgement often made an hammer to
beate downe the poore afflicted, the fa-
therlesse, the widowes, the innocents?
and the place of Iustice, a staffe to stay vp
and to defend the bribers, the extortio-
ners, the theecues, the murtherers, the adul-
terers, the flatterers, the blasphemers, and
such like? And wherfore hath it bene so?

7. Behold and consider all ye that come
by my vineyard, how many bitter grapes
it bringeth me forth, & yet could not find
in hart to yeeld me any good fruits! Shall
I note some particular fruites, though I
note not the particular trees that beare
them? then harken, and try, and examine
the matter, if it be not as I say. I haue
found Pride to spring there, where I ex-
pected humilitie, from them that should
be humble. I haue found Enuie there,
where I required loue, among them that
should be charitable. I haue found coue-
tousnes there, where should haue bin libe-
ralitie, euen in the that should be liberall;
so, is it not so? Again, I haue scene that
they

The parti-
cular fruits
of this na-
tion and
time.

they which should be mercifull, are cruell: they that should be true men, are become theeves: they that should be diligent, are waxen slothfull: they that should be watchfull, are sleepeie: they that should be chaste, are lecherous: they that should be harmelesse as Doves, are hurtfull as Vultures: they that should be holy, are prophane: and (to be short) that which should be good, is starke naught; for they be gone out of the way, & become abominable, neither is there scarce any among them that feareth the Lord; and those few that feare him, are mightily afflicted by the maligne worldlings. Lo, is it not so? If it be so, as indeed it is, then deny it not; excuse it, and say not that darknesse is light, that sowre is sweet, that euill is good, for feare of that wo:
Isay. 5.

8. Thus hath the Lord complained, and hardly charged his vineyard, I meane this our Nation (as he sometime charged the house of *Israel*, and the men of *Judah*) for many sins, many abominatiōs, the which haue bin, & are dayly wrought against his

Maiestie.

Maiestie
haue no
be want
word of
zes (for
estowe
ne want
proceedi
mitted in
her need
proceed
that cru
Vineyar
ould st
f them
ne charg
haue ben
wilde Gr
hem to
and main
o haue
way.

9. But
men) wh
haue you
What? W
ger? Wi

Maiestie. Howbeit all these enormities
haue not bene perpetrated among vs, for
we want either of the preaching of the
word of God, and other his diuine bene-
fices (for they haue bene most plentifully
bestowed on vs, as it is said before) nor for
we want of needfull lawes and politicke
proceedings (for nothing hath bene o-
mitted in this respect that hath bene ey-
ther necessarie or profitable) but they
proceed from that bitter roote, which
that enuious man hath planted in the
Vineyard, there, whereas the good Vine
should stand; and of the negligent regard Mar. 21.
of them to whom the Lord committed
the charge of his Vineyard, who should
haue bene most carefull to suppress those
wilde Grapes, and not haue permitted
them to spring vp: and to haue defended
and maintained the good Vine, and not
to haue suffered it to starue and wither a-
way.

9. But what meane ye, (my Countrey-
men) what meane ye, that thus you be-
haue your selues towards the Lord God?
What? *Will ye wilfully prouoke him to an-
ger?* Will ye say, that truth is falshood?

It is bootles-
for men to
strive a-
gainst God.
1. COR. 10. 23.

234 *The Song of the Beloued*

There is
both mercy
and iustice
with the
Lord.

that sweete is sowre; that good is bad? Do
ye not know, that ye should not tempe
him, as they did in the Wildernesse? Do
ye not consider, that he is a consuming fire,
into whose hands it is an horrible thing
to fall? Is not his voyce a mightie voyce,
breaking the Cedars of *Lybanus*? What,
will ye still vrge on him his mercie, and
doo not ye also thinke on his Iustice?
What thinke ye of your selues? are ye
stronger then hee? are yee able to en-
counter with him? alas the feeblenesse
of your strength, and greatnesse of your
imbecilitie to compare with God? was
not *Adam* ouerthrowne in this conceit?
werè not the *Israelites* confounded in the
Wildernesse, and the *Iewes* in *Ierusalem*?
when they made their owne arme their
strength, after that the Lord (being dis-
pleased) withdrew his mercie from them?
The strength of man (being cōpared with
God) is as the strength of an hayre: and
therefore when strong *Sampson* trusted in
his hairy locks, hee was confounded by a
woman. But the strength of God, is as the
strength of Iron: and therefore saith the
Psalmist, *Thou shalt brase them with a rod of*
Iron:

son: that is, such as seek to resist or strue
gainst thy diuine Maiestie. Therefore
it vs not prouoke him to anger: for he is
stronger then all men, without compari-
son. But let vs heare what the Lord, who
prouoked (indeed) saith to England.

10. Tell me, tell me (saith the Lord) The Lord
threatneth
England.
that thou hast iustly deserued: shew mee
that I should now doo vnto thee? Art
thou mute? wilt thou not answer mee?
Well maiest thou put thine hand on thy
mouth, and graunt to thy guiltinesse and
by thy silence, when thou art not able
to answer me one for a thousand. But I wil
yet tell thee, what I will do vnto thee, and
that shortly, except thou repent: that is
to say, I wil cause thee to be deuoured and
consumed: yet more, I wil make thee to be
troden downe and spoyled: yet more, I
wil lay thee waste and desolate. And al this
the sooner to further & effect in the time
appointed, I will depriue thee of all those
blessings and good things, which before
in my loue & mercie I bestowed on thee.
And thus will I do indeed, except thou
timely and vnfainedly repent.

God pow-
reth
plagues on
the that wil
not repent.

11. If I did once sweare in mine
anger

1. Cor. 10. 8.

anger iustly conceiued against my people
the children of *Israel* (when they had pro-
uoked me 40. yeares in the Wildernesse)
that they should not enter into my rest,
and performed mine oath to their iust de-
struction, when they would not repent:
what reason is it, that I should spare thee
and not consume, nor tread downe, nor
waste thee, which hast had those exam-
ples both of them and of many others
(besides the daily admonitions of my ser-
uants) laid open before thee, to instruct,

2. Chro. 36.

16. 17.

*Iosephus.**de bello**Iudaic.*

admonish and warne thee? If I haue con-
strained those latter Iewes to couch downe
vnder the heauie burthen of my fierce
iudgements for their great vnthankfulness
to me; what should moue me to vphold,
sustaine, and preserue thee? If I haue (be-
yond all expectation) perforce compelled
them that be presently neare neighbours
and well knowne vnto thee, to drinke of
the Cup of my heauie displeasure for their
horrible transgressions of my word and of
my law, and for their vile abuse of my mi-
nistries, and Ministers; should I not like-
wise constrain thee, to drinke of the same
for the like? yes, yes; and that iustly and

shortly

shortly; except thou timely and vnfaigned-
ly repent.

12. Thus saith the Lord God to Eng-
land: Thus do the messengers of his grace
yet preach and publish to England: and
his shall the messengers of his wrath in
time, execute on England except Englad
repent. Albeit England be a Fig-tree, and
beare faire broad leaues; yet, if it yeeld no
figs, it shall be cut downe and remoued
as a thing vnprofitable: much rather then
shall England be reiected, if (in stead of
good fruites) it bring forth (with the vine
of *Sodom*) nothing but vnpleasant and
laughtie fruites: yea, if England were as
deare to the Lord, as the Apple of a mans
eye is to the man, yet will he pull it out,
and cast it from him, without all regard of
himselfe. If English men continue sinfull and ob-
stinate, and will not repent. Thus Christ
in the Gospell said to the Iewes: *Except* Isa. 9.
ye repent, ye shall all perishe: so say the Lords
messengers now, to England: because
England hath transgressed, & her daugh-
ters are proud, and walke with stretched
out necks, and with wandring eyes, wal-
king & minsing as they go, and making a
runkeling

Vnfained
repentance
hath re-
mission.

238 *The Song of the Beloued*

tinkeling with their feet, as did the daughters of *Zion* of yore; neither will they be reclaimed: therefore the Lord will be auenged, and shauē the heads of those daughters of England (as he did of those daughters of *Zion*) and discouer they secret parts, and bring them to shame; except they wisely consider, and timely repent: for now is the *Axe laid to the roote of the tree*, that euery tree which bringeth not forth good fruite, shall be hewen down and burned in the fire.

We haue deserued shame and confusion.

God is mercifull and will not the death of a repentant Sinner.

Let vs therefore repent and we shall liue.

14. And to say the truth: there belongeth in right, none other thing vnto vs, but shame and confusion; because wee haue forsaken the Lord, and haue not hearkened to his word, whereby we might walke in his way, to do *Iudgement* and *Iustice*: howbeit, seeing that he who desireth not the death of a sinner, but rather that he should repent and liue, hath promised both mercie and life, (through the merite of his sonne) to them that turne vnto him, and yeeld the fruites of repentance: presuming on the fidelitie & assurance of his promise; I say thus, and no more: O *England*, repent with speed, and bring forth

ofe fruit
life and
eden do
shall be
de

T

that m
nd Isra
one ha
ed min



The third part.

239

ofe fruites which are worthie amendment
life, and thou shalt neither be denoured, nor
den downe, nor be laide waste: but thou
shalt be encreased: thou shalt be uphol-
den: thou shalt be maintained
in prosperitie, and florish
for ever.

The end of the third part.

Psal. 81. 13. 14:

that my people had hearkened unto mee:
and Israel had walked in my waies! I would
one haue humbled their enemies, and tur-
ed mine hand against their aduersaries.

FINIS.

VAP

